

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

CONTENTS.

	PAGE.		PAGE.
FRONTISPIECE—The Right Rev. Horatio Potter, D.D., LL.D., D.C.L.		DOMESTIC MISSIONS.....	56
PROCEEDINGS OF THE BOARD OF MANAGERS.....	41	The Negro Problem in Its Relations to the Prot- estant Episcopal Church. A Tribute of Filial Love (Illustrated). Are Diocesan Missions "Do- mestic" Missions? Missionary Intelligence—Fond du Lac, Louisiana, Mississippi, Virginia.	
HORATIO POTTER	42	FOREIGN MISSIONS.....	63
EDITORIAL	42	The Rev. Kong Chai Wong (Illustrated). An- nouncements, The Healing Art in the African Mission. The Elevation of Women in Japan: By a Japanese. Need of Larger Appropriations in Africa. Africa—The Standing Committee: Re- bellion of Cavallas against the Government. China—Obituary Resolutions: Affairs at Sah-sze and Wuchang: Mrs. Schereschewsky's Tribute to Mr. Wong: Association of Medical Mission- aries: Japan—Dr. Griffith's Lectures on Anat- omy. Haiti—A Very Useful Gift.	
Ash-Wednesday. Another Large Gift. A Pledge to be Redeemed. The Late Bishop Potter. A Meeting in Behalf of the Indians. Good Advice. Collections before Lent. Let All the Children Help. A Request for Prayer. The Church Building Fund. The Indian Question. Brief Mention— Helping the Mid-West: The Mission Schools of Utah: Bishop Elliott's Expected Return: A Sig- nificant Incident: Bishop Doane's Pastoral on Domestic and Foreign Missions: Bishop J. A. Paddock's Better Health: The Anti-Mormon Bill: Bishop Stevens' Twenty-fifth Anniversary: Chinese Indemnity to American Missionaries: Bishop Walker Appointed an Indian Commis- sioner: Bishop Thompson's Removal to Jackson: Needs of our Church Colleges: Conference of Church Educators: General Miles on the Indian Severalty Question: Culture and Christianity. With Our Correspondents—Encouraging Indica- tions: A Mite Better Than Nothing: Monthly Missionary Meetings and Their Result: Winter in North Dakota: Stanley's Books on Africa: Com- mendation of "The Spirit of Missions."		MISCELLANY	69
COURAGEOUS AND HOPEFUL.....	50	For All Who Pray. How? When? Where? Why? (Poetry). An Indian Chief's Thanksgiving Proclamation. Dedication to Mission Work. Su- perstition and Cruelty. The Latest Testimonies. Onward. A Fleet of Mission Vessels. An Heroic Pioneer Bishop. A Christian Principle. A Mercy in Life. Self-supporting Missions. The Carlisle Indian School. What Needs Vindicating. A Great Trial to Missionaries. Fragments.	
A MISSION TO INDIANS IN BRITISH AMERICA.....	51	WOMAN'S WORK.....	76
THE CHURCH AND THE STATE	52	To Diocesan Officers. Parlor Meetings. The Envelope Plan. Georgia—Work among Colored People at Brunswick. South Dakota—Christmas Festivities at Yankton Agency.	
AN INDIAN "CHURCH WEDDING"	54	ACKNOWLEDGMENTS.....	80
THE CHINESE SCATTERED ABROAD.....	55		

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

RIGHT REV. ALFRED LEE, D.D., LL.D., *President*.

RIGHT REV. W. C. DOANE, D.D., LL.D., *Vice-President*.

Right Rev. John Williams, D.D., LL.D.

Right Rev. G. T. Bedell, D.D.

Right Rev. H. B. Whipple, D.D.

Right Rev. Wm. Bacon Stevens, D.D., LL.D.

Right Rev. D. S. Tuttle, D.D.

Right Rev. A. N. Littlejohn, D.D., LL.D.

Right Rev. W. C. Doane, D.D., LL.D.

Right Rev. W. Paret, D.D.

Rev. H. Dyer, D.D.

Rev. E. A. Hoffman, D.D.

Rev. William N. McVickar, D.D.

Rev. J. Livingston Reese, D.D.

Rev. J. H. Eccleston, D.D.

Rev. Thomas F. Davies, D.D.

Rev. James Saul, D.D.

Mr. Lemuel Coffin.

Hon. Benjamin Stark.

Mr. Cornelius Vanderbilt.

Mr. William G. Low.

Hon. H. P. Baldwin.

Mr. Joseph W. Fuller.

Hon. John A. King.

Rev. Octavius Applegate, D.D.

Right Rev. B. H. Paddock, D.D.

Right Rev. T. B. Lyman, D.D.

Right Rev. T. U. Dudley, D.D.

Right Rev. John Scarborough, D.D.

Right Rev. W. E. McLaren, D.D., D.C.L.

Right Rev. G. W. Peterkin, D.D.

Right Rev. H. C. Potter, D.D., LL.D.

Rev. George Williamson Smith, S.T.D.

Rev. Henry Y. Satterlee, D.D.

Rev. Jacob S. Shipman, D.D., D.C.L.

Rev. Cornelius E. Swope, D.D.

Rev. Charles H. Hall, D.D.

Rev. William R. Huntington, D.D.

Rev.

Mr. Julien T. Davies.

Mr. John H. Shoenberger.

Mr. Alfred Mills.

Mr. W. Bayard Cutting.

Mr. Bache McE. Whitlock.

Mr. Elihu Chauncey.

Mr. Wager Swayne.

Mr. James M. Brown.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.

Rev. WM. S. LANGFORD, D.D., *General Secretary*,
Rev. JOSHUA KIMBER, *Associate Secretary*,

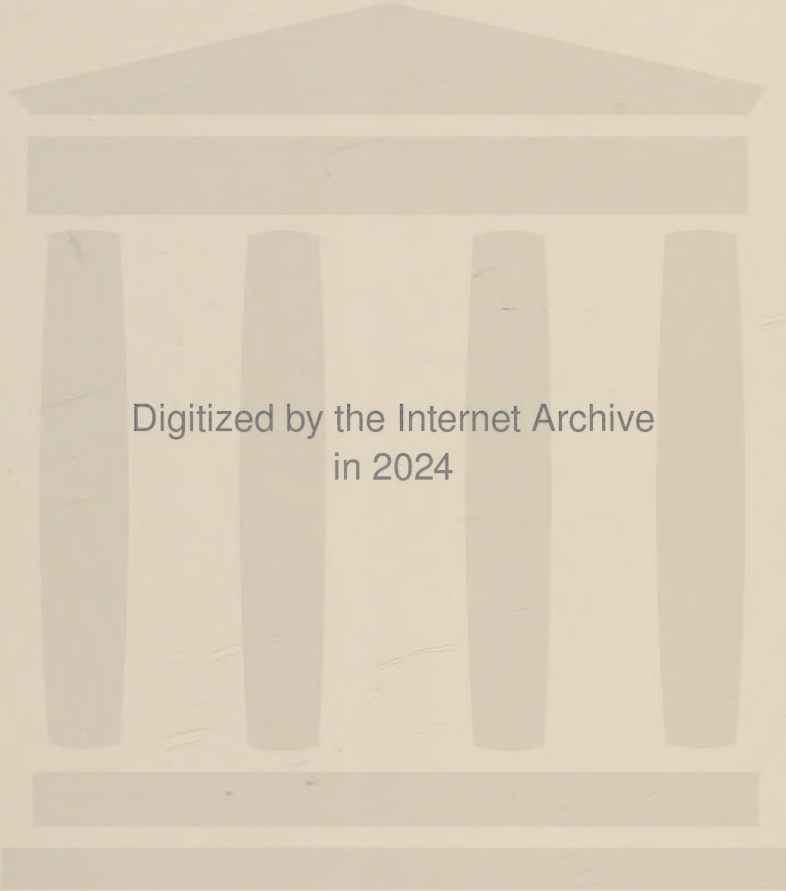
Mr. R. FULTON CUTTING, *Treasurer*,

Mr. E. WALTER ROBERTS, *Assistant Treasurer*.

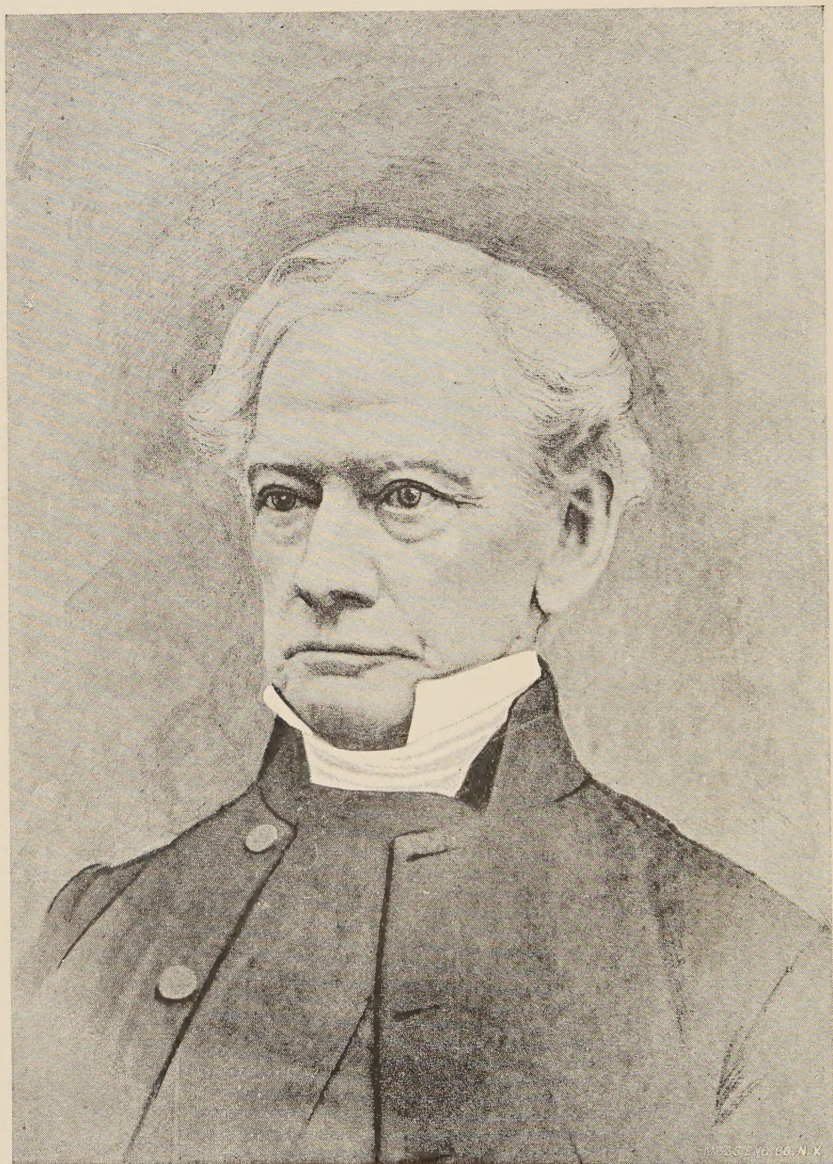
22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

The Circulation of THE SPIRIT OF MISSIONS this month is 9,742.



Digitized by the Internet Archive
in 2024



THE RIGHT REV. HORATIO POTTER, D.D., LL.D., D.C.L.

[From a Photograph by Richardson, Boston, Mass.]

THE SPIRIT OF MISSIONS.

VOL. LII.

FEBRUARY, 1887.

No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS,

AT ITS MEETING, WEDNESDAY, JANUARY 12TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Bedell, B. H. Paddock, Dudley, Scarborough and Paret, the Rev. Drs. Hoffman, Reese, Davies, Smith, Satterlee, Swope, Hall and Huntington, and Messrs. Coffin, Stark, Vanderbilt, King, Davies, Shoenberger, Mills, Whitlock and Chauncey. Of the members *ex-officio* those present were the Right Rev. Drs. Morris, J. A. Paddock and Whitehead.

— Acceptances were received from all the members chosen to constitute the Commission on Work among the Colored People (whose names were published last month), with the exception of Mr. J. Pierpont Morgan, whose engagements would not permit him to meet with the Commission in Washington. His declination was accepted with regret, and the Hon. John A. King, of Long Island, was elected to fill the vacancy, and has signified his acceptance. The special committee appointed to inquire what powers the Board can and should confer upon the Commission presented the following resolution, which was adopted :

Resolved: That the whole work of evangelization and education among the colored people ought to be, and hereby is, given into the hands of the Commission appointed for this purpose, and that all contributions for the said work received by this Board shall be turned over to the Commission, to be used at their discretion; Provided, however, first, that existing obligations, already entered into by the Board, for the current fiscal year, shall be made good before other demands are met; secondly, that an annual report be made by the Commission to this Board of money received and expended and work done; and, thirdly, that the said Commission shall not have power to incur any pecuniary obligation binding on this Board of Managers.

— It was resolved that the General Secretary be instructed to publish in THE SPIRIT OF MISSIONS the action of the Board of Missions in reference to sending a Presbyter to Mexico, and to give notice that the Treasurer is ready to receive offerings for that purpose. The action of the Board of Missions here referred to is contained in the following resolution, adopted by that body :

Resolved: That the Board of Managers be instructed to make a sufficient appropriation, to be taken from the offerings made for the work in Mexico, for the maintenance in the City of Mexico of a clergyman of this Church appointed by them on the nomination of the Presiding Bishop, to whom shall be assigned the duty of counselling and guiding the work of those Presbyters and readers who have asked for the fostering care of this Church to be extended to them as a mission.

— The General Secretary stated that the Right Rev. Drs. Hare, Brewer and Walker had formally requested the Board of Managers to act with them in the disbursement of its appropriations to their work, as the Missionary Canon permits, and the Board will so do.

— A special committee was appointed to prepare for publication a minute with regard to the death of Bishop Horatio Potter; and also a special committee to take similar action in reference to the death of the Rev. Kong Chai Wong.

HORATIO POTTER.

THE Board of Managers, meeting for the first time since the death of the Right Rev. Horatio Potter, Bishop of New York, put upon record in their minutes, and make known to the Church, their appreciation of the faithful devotion of the Bishop, during all the years of his ministerial life, to the extension of the Gospel and Kingdom of their Lord and Master throughout all the world. His praise is in all the Churches, for the faithfulness with which he discharged the pastoral duties, in the parishes and in the diocese entrusted to his care. His associates in the Board remember, with thankfulness to Almighty God, his connection with them in the administration of the Church's greatest work. Constant in his attendance upon the meetings, both of the Committee of which he was Chairman by choice, and of the Board of which he was a member by office, he gave the weight of his influence and the wisdom of his judgment to the difficult problems which so often embarrass the missionary plans and counsels of this Church. And his services, held in high value at the time when they were given, are remembered now with reverent and grateful recognition of their worth.

WM. CROSWELL DOANE,	} Special Committee.
C. E. SWOPE,	
JAMES M. BROWN,	

ASH-WEDNESDAY.

A RIGHT beginning of Lent will have much to do with the profitable observance of that holy season. The services of Ash-Wednesday morning bring the soul into a true relation of humiliation before God. Would it not be proper in the evening to bring to mind collectively our neglect as to the duty of devoting time and talents to the furtherance of Christ's Kingdom in the world?

The great missionary meetings which were held in Philadelphia on the evening of last Ash-Wednesday taught that the evening of that day may be made very useful by all the congregations in a city combining under one great idea and meeting together for the consideration of a cause so near to the welfare of the whole Church as the missionary work. Surely there is need of more fellowship and of a great stirring up to the responsibility of the people of the Church for missions and Church extension. The series of simultaneous meetings held by the Church Missionary Society in England in February last, are to be continued this year in London. Why may not the successful experiment in Philadelphia last Ash-Wednesday be repeated this year in all parts of the Church?

ANOTHER LARGE GIFT.

WE referred last month to a large gift from an unknown friend to the treasury of this Society. We have to acknowledge now a gift of \$3,000 for Domestic Missions, and if the indications can be trusted the same gift comes yearly from the same unknown source. While we are grateful for these liberal gifts, and give thanks to Him from whom all good things do come, we do not wonder at them. As the people of God realize whose they are and whom they serve, they will serve Him with a bountiful hand. As they recognize that all they have comes from God and that they are His stewards, they will give as He has prospered them, cheerfully and gladly, for the cause of the Redeemer of mankind. The large increase which we need in missionary contributions, must come not only by every individual and parish sending something, but by the gifts of faith from those who consecrate their wealth to the service of the Almighty.

A PLEDGE TO BE REDEEMED.

WHEN the Board of Missions at its meeting in Chicago last October resolved to increase again the appropriations from December 1st, 1886, to September 1st, 1887, it was perfectly well understood that it would require a strong effort to raise the amount of money needed. That great assembly, composed of all the Bishops and the clerical and lay deputies from all the dioceses, accepted the obligation for themselves and those whom they represented. We are pledged, one and all, to fulfil this obligation. In reference to this duty Bishop Brewer writes as follows:

I think the principle a sound one of making the appropriations correspond to the offerings. No doubt there must be the element of faith in all missionary operations. But faith without works is dead. The missionary treasury cannot pay out a dollar that is not first paid in. The demand for larger appropriations must be accompanied by larger gifts, and no one has a right to make the demand without doing his part to meet it.

The problem is how to get the means to carry on all our work. In the first place, there ought to be an offering every year from every parish and mission for Domestic and Foreign Missions. It is the rule of many dioceses. It ought to be the law of the whole Church. Nearly one-half of our clergy seem to forget that they have any obligations in the matter. They feel the need but leave it to others to meet it. The demands of their own immediate work are so pressing, that they forget their responsibility for the work of the whole Church. The smallest mission and the largest parish stand alike in that matter. Each must do its part according to its ability, and when that is done, there will be no lamentations over deficiencies. If the blanks can be filled up this year opposite the names of the non-contributing parishes, the balance will be on the right side of the ledger next September. God grant that our eyes may be permitted to see such a result!

Never before was there so much work to be done. Never before were there so many calls to be heard. Never before were the fields so white for the harvest. Negro and Indian are to be educated and Christianized. Weak dioceses are to be built up into strength, and struggling missionary jurisdictions developed into dioceses. North and South, East and West, are making imperative demands for much-needed help. We must awake to the necessities of the hour. We must remember that the prosperity of God's Kingdom depends upon the efforts of every child named with the Name of Christ. Watch and pray, give and work, while the brief day lasts; for the night will soon come when no man can work.

THE LATE BISHOP POTTER.

THE death of Bishop Horatio Potter awakens tender memories in the minds of those whose privilege it was to be closely associated with him. There was an affectionateness in him which those who knew him well found most sweet and attractive. He was a wise man in council, reserved in speech, as befitted his reflective disposition, but clear in judgment and steadfast in purpose. The Board of Managers enjoyed through all the years of his active life the advantage of his presence at their meetings and his interest in all that concerned the welfare of our missionary work. As Chairman of the Domestic Committee from the date of his consecration to 1877, and as Chairman of the Foreign Committee from the same date to 1885, he was the friend of all branches of the work and rejoiced in its successes.

We give in the frontispiece of this number of THE SPIRIT OF MISSIONS a faithful likeness of this true and godly man, and we thank God for the good example of this His servant, departed this life. May we who survive so follow in faith and love and good works that we may be rewarded with His saints in glory everlasting through the merits of our Lord and Saviour Jesus Christ.

A MEETING IN BEHALF OF THE INDIANS.

THE Board of Indian Commissioners held a meeting at the Riggs House, in Washington, D. C., on Thursday and Friday, January 6th and 7th. The parlors were filled throughout the first day, when we were privileged to attend the meetings, and the interest in the discussion for the welfare of the Indians was sustained until near midnight. Reports were made by the several religious and charitable bodies which are conducting work among the Indians, and addresses were delivered by several persons who are familiar with the Indian question and had come from different parts of the country to participate in the meeting. Not the least interesting addresses were made by Indians. The debate upon the bill of Senator Dawes, who was present, upon the distribution of lands in severalty among the Indians was most earnest and able. The views of the National Indian Defence Association, ably presented by Judge Willard and General Porter, the latter an Indian, strongly opposed any attempt to break up the tribal relation, but they were fully answered by members of the Indian Rights Association and others.

GOOD ADVICE.

THE diocesan paper of Massachusetts, the *Diocese*, gives the following sound and wholesome advice:

Rector, whoever you are and wherever you may be ministering, master the missionary subject and tell it to your people. It may seem to you an almost hopeless task to make them listen, a quite impossible one to move their sympathies. Doubtless in some cases it is so. There are parishes and people with something worse than paralysis—spiritual indifference—where the work of the minister seems lost. But make the attempt. At least “thou hast delivered *thy* soul” (Ezek. xxxiii., 9). And you may be startled at the result. God may open deaf ears. If it be so, then will you and your people find that He hath blessed with a double blessing the people whose hearts have been touched

by your words, you will strengthen your own influence with them, your own parish will be richer by what it gives to this cause ; and oh, what a revelation it will be to them, to find themselves realizing their own membership in that mighty host, the great Catholic Church, which knits us all, rich and poor, high and low, near and far, in her mystical communion and fellowship. Your people have a right to seek this knowledge at your lips. Reverend and dear sirs, a word of helpfulness is worth more than many complaints and "confessions." *Our* helpful word is this : In regard to missions, your parishes are—just what you will make them, neither more nor less.

COLLECTIONS BEFORE LENT.

It is desirable on many accounts that the congregations should be given an opportunity to contribute to General Missions before the season of Lent begins. There is in most parishes a lull before Lent in which the subject of missions may be given due prominence, while after that season begins services and duties crowd upon one another, so that something is in danger of being neglected, and that which is farthest away is likely to suffer. Then as Easter approaches the affairs of the parishes claim attention to the exclusion of other things. The treasury of this Society suffers every year from deferred collections, and rectors with the best of intentions write us after Easter that it is too late for them to help until the next fall. We confidently believe that so far from missions injuring contributions for other things the tendency is the other way. By inclining the people to largeness of heart and sympathy they help every good cause.

Be sure and take an offering for missions before Lent begins.

LET ALL THE CHILDREN HELP.

We are prepared to supply Lenten Offering Boxes, in any quantities desired, for the children of the Church, and our Leaflet No. 279 is addressed to them. The number of children using these boxes in the season of Lent has constantly increased during the last eight years, and we trust that this year the number may be much larger than ever before. The whole amount of these offerings since 1878 is \$128,500, of which last year yielded the handsome sum of \$24,000. Bishop Morris suggests that the children shall send up an Easter offering of \$50,000 this year to the missionary treasury. What joy it would give to the missionaries if such an amount could be reached ! It can be if all the children unite and say, "We will try."

A REQUEST FOR PRAYER.

THE secretaries of the Church Missionary Society of England, have sent forth from their mission house to the several missionary societies the following letter:

As you are probably aware, a fierce persecution broke out last June against the infant Church in Uganda, Central Africa. Many Christians, thirty-two on one single occasion, after barbarous tortures, were burnt to death.

The painful details of these sad events have recently reached this house, and from their exceptional character, and the almost unprecedented (in modern missions) extent

and severity of the persecutions, the committee of the Church Missionary Society, assured of the earnest sympathy of their sister missionary societies, venture to request their prayers. May we, therefore, ask you kindly to lay before your committee our affectionate request that they will unite their intercessions with ours in behalf of the native converts who still survive, as we trust some do, in Uganda; for Mr. A. M. Mackay, our devoted brother, who is detained in the country by King Mwanga; and for the king and chiefs and people, that they may obtain mercy, and that in them Jesus Christ may show forth all long suffering for a pattern to them who shall hereafter in Africa believe on Him to eternal life.

THE CHURCH BUILDING FUND.

THE Hon. L. Bradford Prince has been in New Mexico since the first of January arranging his personal affairs, so that he may give himself wholly to the work of increasing the capital of the Church Building Fund Commission. Meanwhile, he has been pushing on the work by active correspondence. We hope he may meet with warm encouragement in his efforts and we bespeak for him the greatest success. There is money enough in the possession of Churchmen to supply the great want in church building, and we trust it may come forth freely and promptly to swell this fund.

THE INDIAN QUESTION.

PRESIDENT GATES, of Rutgers College, in New Jersey, a member of the Board of Indian Commissioners, has published a thoughtful and able paper on land and law as agents in educating Indians. It is accompanied by a map, showing the location in the United States of the various tribes and remnants of Indians. The paper concludes with a series of propositions, among which are the following:

The aim of legislation for the Indian should be to make him as soon as possible an intelligent, useful citizen.

That family life may be fostered and protected, and through it the individual may be developed into intelligent manhood, the tribal relation should be weakened, as soon as possible destroyed. No more of the *imperium in imperio*. Treat with Indians as families and individuals. Extend the law over them as individuals. Give them land as individuals. Punish them as individuals. Give them the right to sue immediately.

The reservation must go, but the rights of the Indians must be protected. Where the reservations include more land than the Indians need for ample homesteads, the government, making allotments of the best to the Indians in severalty, should open the rest to settlers for the benefit of the Indians, using the money thus obtained to promote their education and civilization.

The ideal plan (which I believe to be also a practicable plan) is to reserve alternate sections, ranges, or townships among the Indian allotments for white settlers, of character approved by a philanthropic and experienced commission. Offer special inducements to reputable white settlers to occupy these farms. Thus "object teaching" in thrifty farming will go forward on a large scale.

Appropriations for Indians should be rapidly decreased along all lines that lead to pauperism, and increased along all lines that tend toward educated self-support.

Christian missionaries, teachers, and farmers among the Indians, and the awakening

of moral thoughtfulness among our people about Indian rights are the means to the civilization of the Indian; proper legislation devised and enforced by these must be the method; and the intelligent citizenship of the Indian will be the result.

BRIEF MENTION.

THE Rev. A. W. Mann, deaf-mute missionary to deaf-mutes, called at the Mission Rooms recently and wrote: "Will you permit from me the expression of an opinion? I think while the home missionary work should be kept up fully, the Church should devote as much money, if not more, to work in the thickly settled mid-west. I go through cities of from 3,000 to 6,000 people, that have no Church services, and never had. I *know* the Church has a great opportunity, which only perhaps the active missionaries can best see. In very few cases has the Church ever been 'first on the ground' in the West."

THE Salt Lake City *Tribune* says: "The grandest features of Utah are her mission schools. The work they are performing is as noble as was ever done and their success is most gratifying. They are supported in great part by money contributed in the eastern states; it amounts to thousands of dollars annually. This work has been continued here for many years, and yet there has never been a breath whispered against the financial managers or the teachers of these schools. They have made a record which should gladden all generous hearts, whether Christian or pagan. They are doing a good which cannot be measured; doing it with a holy and unselfish purpose, and they have extended it until their impression has become marked upon society."

BISHOP ELLIOTT writes under date of January 1st, from Rome, Italy: "I wish I could report myself much better. I cannot do that, but, God willing, will yet be in Texas in March. I am wonderfully and fearfully homesick."

It is reported that a New York firm which conducts a large business in jewels and bric-a-brac cancelled orders to the amount of \$500,000 for goods that were to be delivered last Christmas, and all this was owing to a fall in the price of stocks, which occurred a few days before. Think of \$500,000 dollars worth of Christmas presents from one firm cancelled on account of the fluctuations of stocks in a single day! That is a larger sum than we ask to carry on our missions at home and abroad for a year.

BISHOP DOANE of Albany has issued a pastoral letter to the clergy of his diocese, in which he says: "I earnestly ask that you will see to it that no parish or mission station in this diocese shall fail, this year, to send something however small (and let it be as large as you may) to the Treasurer of our Domestic and Foreign Missionary Society, in New York."

BISHOP PADDOCK of Washington Territory, who was quite ill in Boston after the General Convention, is much better, but has gone South to take further needed rest before returning to his jurisdiction.

THE anti-Mormon bill which has passed the House of Representatives is like the Edmunds bill in its provisions to break up the practice of polygamy, but it goes further in that it makes it the duty of the attorney-general to dissolve the corporations known as the Church of Jesus Christ of the Latter-Day Saints and the Perpetual Fund Emigration Company. It is urged against this latter provision that it is in contravention of the Constitution of the United States, which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Is it not possible to

suppress the vice of polygamy without legislating in the face of the Constitution? We fear that if this bill becomes a law it will fail of its purpose and work harm.

BISHOP STEVENS of Pennsylvania celebrated his twenty-fifth anniversary in the Episcopate on the 3d of January, upon which occasion a gift of \$7,000 was presented to him by the people of his diocese. His assistant, Bishop Whitaker, also received a gift of \$3,000 for the furnishing of his residence. These munificent acts do the Churchmen of Pennsylvania great credit. It is noticeable that the names of laymen prominent in this matter are of those who are liberal supporters of the general missionary work of the Church. Bishop Stevens, who now actively participates in the work of the Board, was before he became Bishop a member of the Foreign Committee, and Bishop Whitaker was called from the missionary field to his present position.

RECENT advices from China state that the Tsung-li-Yamen, the Chinese ministry of foreign affairs, has agreed to pay \$25,000 to the American missionaries who suffered losses during the recent riots at Ching Kiang. This settlement was effected through the efforts of Minister Denby.

BISHOP WALKER of North Dakota has been appointed by Secretary Lamar a member of the U. S. Board of Indian Commissioners.

BISHOP THOMPSON, the Assistant Bishop of Mississippi, reports that he has moved into the episcopal "palace" on Battle Hill, Jackson, trenched with rifle pits and earthworks and Union soldiers' graves. The house is unfinished and unfurnished, and the Bishop is full of courage and hope, but we are sure he would appreciate help at this time.

THE gift of a million dollars by a gentleman of Worcester, Massachusetts, to found a university there recalls the large number of new educational foundations which have been laid within the present generation. It is of greater importance to strengthen the institutions of higher education which already exist than to increase their number. We have several Church colleges which are in need of endowments, and we trust Churchmen of wealth will appreciate how much good might be accomplished by bestowing of their bounty upon these.

At a conference of Church educators, held in New York, January 11th, under a call of the joint committee of the General Convention on Christian education, it was resolved to issue a plain and pointed statement of the case for the consideration of the Church. A committee was appointed to draft a scheme for a Church university of the most elevated and comprehensive character, to embrace in its organization, so far as practicable and desired, all existing Church colleges, and finally it was resolved to hold another and larger conference of all engaged in similar work at Saratoga Springs next July.

GENERAL MILES has lately occupied the new head-quarters of his department at Los Angeles. While on the way, with his family, to take possession, he said to representatives of the press that he looks for a speedy solution of the Indian problem in the plan of granting the Indians land in severalty, and thinks that placing them in families and houses will in five years civilize them. That system, which he says he has advocated for the past fifteen years, will do away with the agencies.

A WRITER in the London *Spectator*, discussing the question, "Will culture outgrow Christianity?" concludes as follows: "Christianity reveals its meaning not to the thinker,

as such, but to the man who is overwhelmed by the sense of the needs and miseries of his race, and grasps at that power, as a power from on high, which will enable him to grapple with these. Its language is not, 'Sit and be convinced' but, 'Rise and walk.' And already we seem to see evidence that in this age, as in other ages, we shall find our Christianity again in the strenuous effort to meet the violence, the impurity, the wretchedness, the poverty, the squalor, the despair of the most miserable of our people. . . . Culture is a wet blanket for Christian faith only so long as the attitude of the mind toward evil is passive. It becomes subservient to Christian faith in the heart of the man who is really following in the footsteps of his Master."

WITH OUR CORRESPONDENTS.

OUR correspondence this month gives many encouraging indications of the spirit of earnestness among the clergy toward the missionary work. There is manifest a determination on the part of the clergy even in the feebler parishes to inform their people about missions and to take offerings. We shall be greatly surprised if there do not prove to be more contributing parishes this year than ever before.

A RECTOR in Central Pennsylvania, in sending a contribution for Foreign Missions, says: "It is of course a very tiny drop in your missionary bucket, and amounts to little more than a merely nominal recognition of our duty. For the sake of the parish, better that than nothing."

A RECTOR in Indiana writes that he has been earnestly trying to remove the prejudice against missions from the minds of his people. "The first Friday evening in each month," he says, "was set apart for a missionary meeting: a short service followed by a short and pointed address on the missionary work of the Church at some particular point. I read extracts, especially the letters of our missionaries, from *THE SPIRIT OF MISSIONS*. After these meetings had been held for three or four months, I suggested that each person in turn present a paper on the missionary work of the Church at some one point, giving its history, discouragements, drawbacks and success, as far as known. This required some thought and research, but it brought its reward—interest in missions." He adds in a postscript: "The offering sent at this time is larger than the offerings for the same object during the past three years combined."

BISHOP WALKER writes from Fargo, Dakota Ter., January 7th, 1887: "The weather is intensely cold. For about three weeks past the thermometer has registered 25° to 42° below zero each day. We are all swathed in furs from head to foot. Men and women look like walking mummies on the street, only an eye or a nose peeps out from the mass of wraps, on some days. On Christmas Day, I was on the verge of being frozen on my way to the church at Jamestown, and yet we had a good congregation. At the most northerly station in North Dakota I learn that the mercury stood at 50° below zero two days ago."

A RECTOR on Long Island is very jubilant, and justly so, over his success in awakening an interest among his parishioners in Foreign Missions as shown by his collections. He says: "Any one who desires to speak on work in Africa will find Stanley's books very suggestive and helpful."

A COLLEGE professor writes in commendation of *THE SPIRIT OF MISSIONS*, and says: "There is nothing that enters my house in the way of reading which I so fully enjoy."

COURAGEOUS AND HOPEFUL.

LET us be all that, anyway, in our aim and work for the missionary cause. Things may not seem to us the best, as we think we could plan them and do them. At the General Convention in Chicago a good many voices affirmed that things are not at their best. Criticism, honest and hearty, well-timed and right-tempered, helps to put things at their best. Even if the criticism be not of this most wholesome sort, it serves to arrest attention; and to get attention to a cause is worth something in these busy days. Then, it is not out of place to remember that what we think our best is not always God's best, and that His wise providence is out-working His merciful ends by all sorts of forces.

I cannot feel that the missionary work of the Church is imperilled or outrageously neglected. There are men and women scattered over the land who count their wealth a stewardship from God and not an ownership, on whose steadfast loyalty to the help of the missionary cause year by year you can rely, as upon the sun's rising and setting. I think their number is growing, too. May God increase it! More parishes wheeled into line for steady support of missions last year than ever before, and more money was given in this regular way; and as the robust tonic of acknowledged responsibility and felt privilege spreads more and more through the veins of the Church's parochial life we shall be up and doing better and better.

Look how Pennsylvania and Oregon have for some years been teaching the children to give all their Lenten offerings for missions! Not only have generous sums reached the treasury therefrom; but the men and women of the next generation are being instructed and trained aright, and great good and precious help are to be the fruit. See the generous gifts that Nevada, in her decadence and out from her discouragement, sends to missions, and, thanking her, breathe hopefully about the doing and the giving all along the line.

Information about missionary work is of as much value as exhortations to giving. We all know of a parish in Connecticut whose faithful rector, now in Paradise, had a soul all aflame with zeal for missions. He took pains to give his people constant and regular information and so made them earnest and generous supporters of the mis-

sionary cause. We may depend upon it, the American people are not stingy nor selfish; but they will always stand by work which they know about, and which they have confidence in as being done faithfully before God and usefully and helpfully for their fellow-men.

So I am glad to hear that one and another rector is especially moving to disseminate information among his parishioners. If he will get them to take *THE SPIRIT OF MISSIONS*, and lead them to read it by calling attention, once a month at least, to the progress and needs of the missionary work, a quickening impulse of greatest value will be given.

The growing interest of the women of the Church, manifested in the healthful activity of the Woman's Auxiliary, claims our grateful acknowledgment. Women interested mean hearts, homes, children interested; and such sort of interest deepened and strengthened is all that is needed, humanly speaking, for a glorious success.

The Missionary Enrolment Plan, where worked and tried, has proved admirably efficient. I know a family of eight members of a laboring man in Utah, who sent in their five dollars each. They were proud and glad to do it. It was a standing shoulder to shoulder that they liked, with brother Churchmen, to lift wheels and to push on work.

The generous giving to "Specials" is not, I trust and believe, just so much subtracted from the general work. Rather it is like sinking artesian wells here and there to the springs and channels that abundantly underlie American thrift and liberality everywhere. Once the waters of refreshment are fairly flowing, you need not fear for them prolonged narrow restriction, or unlovely private appropriation.

But, if I urge that the outlook is cheery, you turn round and tell me, "Alas! the results are so meagre." Well, if they are, God means the meagreness in some wise way to be one force toward the outworking of His manifold mercifulness. Yet, are they so meagre, after all? Foreign Missions sustained to some degree of steadfastness, at any rate, and proving that some hearts are unflinchingly loyal to the great commission, "Go ye into all the world, and preach the Gospel to every creature;" Domestic Mis-

sionary Bishops enabled to grasp and mould, with a power that the settled East knows not of, the coarse clay of border communities toward the goodly shape of Christian faith and duty; diocesan Bishops helped to continue Church services and hold their ground in rural parishes out from which come some of our best young men for taking Holy Orders; American Christianity of every sort and name held up the better to a high standard by the iterated old faith and the ordered historic Ministry persistently presented before it; the national life taught suggestively the not unneeded lessons of reverence for constituted authority and the value of restful stability by the Prayer Book in the hands of the country missionary as well as the city rector—all

these and more like them are what our missionary work is largely contributing to.

Friends and brethren, will ye call these results meagre? I cannot. With a heart full of thankfulness that God the Holy Spirit is here on earth, actively and personally making good the redemption of sinning men which God the Son wrought out, and with a glad consciousness that men and women and children all over our land are making investments in missionary giving to-day and the dividends so satisfy them that you could not get them to change or stop, and with a deep and precious knowledge from the experience of twenty years of how generous and helpful the Lord's stewards can be to His missionary work, I dare not and I will not.

DANIEL S. TUTTLE.

A MISSION TO INDIANS IN BRITISH AMERICA.

THE friends of Domestic Missions in general, and of work among the Indians in particular, will learn with satisfaction that one of the most successful of Indian missionaries is now visiting some of the larger cities of the East. To all readers of "Stranger than Fiction," "Metlakatla" and "Alaska," the name of William Duncan will be familiar.

Appointed in 1857 by the Church Missionary Society to labor among the Indians of British Columbia, Mr. Duncan went out not knowing the kind of people to whom he was going. He found them cannibals, murderers, and doers of all kinds of evil. Imagine this one man gazing pitifully on his flock of 2,500 souls belonging to one tribe alone! But Mr. Duncan was a man of stout heart and firm faith. His first step was to gain a thorough knowledge of the language. Difficulties and opposition were met as they arose, and put down with a firm though kind hand. The temporal as well as the spiritual welfare of the people was cared for, and God's blessing has been largely given to the work.

At the end of twenty-nine years of devoted labor this brave soldier of the Cross has the joy of seeing around him a thousand of these people obedient to the faith. Their daily needs are supplied by their own industries. Church, schools, and mission house were built by themselves, and have for some time past been self-supporting. They also own a schooner, by which their trade with the

civilized world is carried on. Mr. Duncan has taught them tanning, soap-making, salmon-canning, and other industries, and by these they have risen into a civilized community. But alas! difficulties have come to them, and, for the first time in history, Canadian Indians are seeking help from the government of this country. By some strange and unjust measures of the authorities in British Columbia, the Indians have been told that Metlakatla does not belong to them, nor can they purchase the property they so fondly thought was their own. This sense of wrong has stung them very deeply, and they have sent their faithful teacher and friend to purchase land for them in Alaska, about thirty miles north of Metlakatla. The President and others have been seen on the subject, and it is believed that the purchase will be made.

Mr. Duncan grounds his appeal not so much as from Indians, as from civilized Christian men. The transaction will be watched with interest, as it may go far toward solving the problem of Indian rights. But it seems hard, after all they have done, that these poor people should have to seek a new dwelling-place; hard, too, for the faithful missionary to have all the secular work to do over again. Church, schools, houses, etc., will have to be rebuilt, and the different industries begun afresh. To this Mr. Duncan proposes to devote the remainder of his life. He has all along refused ordination in order to engage in secu-

lar pursuits for the good of the mission, and remains single that his undivided attention may be given to the work.

We thank God for such examples of holy devotion, and as we take up the reports of the Domestic and Foreign work of our own Church, we can write across their pages, so rich in hidden deeds of Christian love, the same grateful record of consecrated lives. May God add to their numbers, both in our parishes at home and in the mission fields abroad. Life lasts not long. Years come and go. It is only work done for God that lives. Of all the blessings entrusted to our care there is none equal to the Gospel of our Lord Jesus Christ. In its folds rest the manifold wisdom of God and His manifold goodness to the sons of men. Knowing this shall we not seek to extend this blessing to those who have it not? Provi-

dence bids us go up and possess the land. There are men enough ready to consecrate themselves to the work, and there is money enough in the land. Why then, with willing workers and passionate, pleading cries sounding in our ears from all parts of the world, is the treasury of the Church so empty? It must be that we need the helpful spirit of God's grace. For this we must pray, and then will gifts of gold come. Free giving is the method of God's love to us, and free giving for His glory must be the measure of our service. The rich must give richly for Christ's sake. The widow's mite is precious, but widows' mites from rich people have been a great loss to the treasury of the Church. "As God hath prospered you" is the rule, and we can only look for God's full blessing when we obey His command. W. W. KIRKBY.

THE CHURCH AND THE STATE.

OUR beloved American Church is passing through a crisis in her history. During the first century of her independent existence, she stood her ground, and won her way in the face of strong religious prejudices and opposition. Other Christian bodies misunderstood her and laughed in derision of her distinctive worship, principles and claims. That day is past. Individualism, the sectarian spirit, and the narrowness of modern schools of theological thought, have run their course. A kindlier feeling prevails. Christian men are now more anxious to find points of agreement than points of divergence. The evils of division are generally recognized; the necessity for union is widely felt. That *institutional Christianity* to which this Church has always borne witness is by many considered the crying need of this day. This is evidenced by the respectful and earnest attention which is given to the basis for organic unity, which emanated from our last General Convention. Protestant Christians are drawing together.

A new class of dangers, however, social and political, confront us in this land. Large masses of men confused by the Christian divergences of the past, startled by the failures of emotional Christianity, and enamoured with scientific theories which are inconsistent with the theological teaching in which they were reared, have drifted out-

side Church influence and membership, and are living and bringing up their children in apparent indifference to any practical religious duty. How large a proportion of the people this indifferent class represents may perhaps be computed by the fact that in New York city it is claimed to embrace four-fifths of the entire population. In the country districts my own observation leads me to believe that the proportion there is not much smaller.

Fortunately for us, the attitude of this class is now not hostility, but unconcern; not so much disbelief in Christ, as in the Christianity of this day. The conception which large bodies of our fellow-countrymen have of the Church is, that it is a close corporation of those who believe themselves elected to a peculiar experience, and to privileges denied to others. How largely the theological teaching of the past, and our class churches, are responsible for this belief, it is not my present purpose to inquire. The belief *exists*, and is widespread. As a Church, we have *talked* about our duty to go out after these masses. But what have we *done*?

The providence of God is beginning to teach us in a very marked way, that if we do not make better use of these privileges which have been granted us by the state, as in the exemption of our church property from taxation, our Sunday laws, etc., they

will speedily be taken from us. As to these things, in such an elective system of popular government as that under which we live, we are in the hands of those masses whom we have too largely ignored.

We begin to realize the danger to our social security, and to the permanence of our American institutions, of leaving these our brethren uncared for, and unchristianized. If we will not lead them to their Saviour and into the paths of peace, others will lead them against us, and will organize them for war against all we hold dear.

On the other side, the iron hand of Rome begins, as never before, to be felt in this land. She is organizing, disciplining and massing her forces for her own political ends. She presents a form of Christianity which appeals not to reason but to force, which seeks rather to command than to convince. She is skilled in the use of worldly weapons of warfare, and, while others are sleeping in fancied security, she is always vigilant and aggressive. In her efforts to subjugate the state, she cares nothing for parties, except as a means of riding over them into power.

The problem which presses for immediate solution by the Christians of this land is this—What *is*, and what *shall be* the relation of Christianity to the state? Shall we accept the Pope's dictum, and change the Constitution of our land into conformity with the claims of the Roman Church, and thus establish Romanism by law, to the gradual suppression of all other forms of religion? or shall we arouse ourselves to our duty, and by self-denying consecration and zeal shall we win these masses of our countrymen to a purer and freer type of Christianity? A recent article in the *Churchman* shows how absolute was the separation of Church and state into two distinct spheres of activity, which was decreed at the formation of the United States Government, and which is incorporated into a national organic law. This article says: "This government was an experiment, before untried, of not only a popular government, but of a secular government as well, *i. e.*, one which, without ignoring religion in its unity, holds itself absolutely aloof from all interference with its distinctions and differences. Every religion was here to be afforded opportunity for proving its own excellence. Each, standing upon its intrinsic

value, as shown by its influence upon the individual life and character, and by its work for the community, was to win its own way, without governmental aid or interference." Various statutory laws, however, appear in several states, particularly in legislation for cities, which are inconsistent with this absolute neutrality of the government on questions of religion. Denominational interests are being largely built up with public money by those who believe in making the state in every way tributary to the Church. This must cease, or the fetters of Rome will soon be fastened upon us.

In this present issue, our American Church has a special mission to perform. While she has always taught the institutional ordering of society, into the family, the Church and the state, she has sharply defined their separate functions and has guarded jealously their separate existence from invasion and overthrow. Here she needs to stand firm, and to lift up her voice with strength. No other religious body of this land will do it, or can do it as can she, for it has been her constant and undeviating testimony. She needs to teach her own children that in this land, under our popular government, and with the rule of the majority, *the only hope for Christianity to be permanently triumphant is in its own intrinsic excellence, and through the faithful witness of its confessors.* Thus only will the masses be won to Christ. Here we cannot rely on worldly help or power. Our reliance is necessarily and absolutely on the Lord our God, and on our own consecrated zeal.

Our Christianity needs not only to be believed in, but to be *applied*—witnessed to in all our home relations, in all our Church duties, in all our business enterprises, in all our political acts. Then will it be "Christ for us to live." Then, and not till then, will our churches overflow with devout worshippers, men and women cheerfully offer themselves to the Lord's service, and our missionary treasury be filled with consecrated gifts toward carrying on the Lord's work.

GEORGE S. BAKER.

SEVENTY-EIGHT Christian schools are maintained in Utah, in which are 175 teachers, who instruct each year not less than 7,000 children and youth, drawn largely from Mormon families.

AN INDIAN "CHURCH WEDDING."

WE crossed the frozen Missouri in safety, and arrived this evening, to the gay jingle of sleigh-bells. A sleigh ride in Dakota, so far from what I had fancied to be the case, is literally a rare treat, and they tell us that there is seldom snow enough to cover the ground. As we slip musically along through the brisk, bracing air, warmly muffled in furs, our high spirits are raised to a yet higher pitch by the announcement that we are to have a wedding this evening [at the Crow Creek Agency]. The daughter of the "head chief," White Ghost, whose visit to the East two years ago is remembered with pleasure by many who saw and heard him, is to confer the honor of her hand upon a young apprentice in the agency blacksmith shop. Maria, who has been at school for three years, and is a member of the Church, is firm for a church wedding; the bridegroom, although he is yet outside the fold, makes no objection. The greatest triumph of all, however, is that old White Ghost, who has seemed for some time to be "almost persuaded," and yet cannot quite make up his mind to take the final step, which will doubtless lessen his influence among the wilder element, has consented to be present and to give away the bride. After we have alighted at the missionary rectory, and have been warmly welcomed, our talk is all of the approaching event. The details possess a peculiar interest for us. Weddings are always interesting, and there is something unique about this one. It seems that the past summer has been noticeable for the number of runaway matches among the educated and Christian Indians. It is true that the missionary in charge was away on his vacation—the first in fourteen years—but his assistant was holding regular services, and would have been glad to tie the knot at any time. With or without excuse, there was in fact a sort of epidemic of elopements which, among Indians, consists in taking a wife without any ceremony whatever, and which were by no means creditable to the young men, all of whom ought to have known better. The agent as soon as he heard of those cases, called up the parties and married them legally; nevertheless, a conspicuous church wedding, such as this of the chief's daughter, held at the time of the annuity issue, when everybody would

be present, was a shining example and a delight to the missionary's heart.

It seemed, too, to have been a love match, although arranged, after the Indian fashion, by means of a third person. Charles had written Maria a letter (which she never answered), but he had apparently never spoken to her—that would not be at all in accordance with etiquette. He had told the missionary who questioned him that he liked her, and that he thought she liked him—doubtless she could inform him by a look! He thereupon gave the father a pony, and the affair was arranged apparently to everybody's satisfaction.

The wedding is to take place after the usual Evening Prayers, in the pretty mission chapel. Late in the afternoon the bride appears, with a girl companion, and is led, all graceful shyness, into the parlor, where we welcome and make much of her. She is pretty, as a bride ought to be, a thorough Indian beauty, with the drooping carriage of the head, the two thick plaits of black hair framing a delicately cut face, the soft black eyes, and a charming dimple in the dusky cheek. She is neatly dressed in a gingham gown, with two ruffles, made by herself, and a pretty new shawl. The silver cross lies on her bosom, and the neck is finished becomingly enough with the usual string of black beads, but with the lace collar and white ribbons produced by the missionary's wife, and timidly accepted, the effect is a trifle more "civilized."

Presently the groom appears, looking possibly no more constrained than men usually do under those circumstances, in the very unusual get-up of a well-fitting black suit, spotless shirt front, and polished boots. He is, however, a fine manly fellow, although he does not speak English, and doesn't say much of anything. The amusing part is to see him sitting stiffly opposite his bride, while we try to talk to both, and the two absolutely ignore each other.

Now comes the trying scene of the rehearsal—the bride's father having arrived—and all three go through it remarkably well. He is a little slow to take her hand, but finally manages to do so, and all goes smoothly until the ring is produced. The minister turns it over in his fingers and slowly spells out the motto—"Mary has a

little lamb!" "Very good—very appropriate—the bride's name being Maria," he murmurs reassuringly, anxious to hurt no one's feelings by a smile. But we have a hearty laugh afterward over the coincidence—it was probably nothing more—and wish that poor Charles knew and would live up to the deep significance of the words! White Ghost, tall and dignified, without a trace of embarrassment in his courtly manner, listens to the solemn words with paternal interest, and readily performs his part.

For a few exciting moments the little "princess" is spirited away upstairs, and the finishing touches are put to her simple toilet by willing fingers. She consents to leave her shawl behind when she goes up to the altar—a great concession for an Indian maiden to make—and accepts prettily the red pin-cushion, the dainty apron and handkerchief, which are all we see of the "wedding presents." We ask her where Charles's house is—she "doesn't know"; we hope she will be happy—she casts down her eyes and says nothing. The bell is ringing for service; we make our way into the crowded chapel, and are ushered into the front seat reserved for us. On the opposite side sit the bride's father, the groom, and presently the agent, Major Anderson, and his guest. The sweet evening service in Dakota begins. Maria shares our hymn-

book and sings in a clear soprano. She joins audibly in the prayers, and is wonderfully self-possessed, but the white lace rises and falls heavily to the quick beating of her heart. At last the short, solemn marriage service of the Prayer Book. Most impressive and touching is the tender expression about the stern, wrinkled face of old White Ghost, as he stands there like a statue in bronze; and the grace with which he lays the bride's hand in that of the minister, when the time comes to give her away. Little Maria's responses are clear and unfaltering and the groom does not need to fumble for the ring.

When they have been pronounced man and wife, the pair stand still for a minute, while we all crowd about to shake hands and congratulate them, and one or two of us go so far as to kiss the bride. The bridal party have been invited to a supper at the blacksmith's house, and after the congregation has dispersed they go out through the snow and the moonlight, into their new life—not hand-in-hand nor arm-in-arm, but walking at about two yards' distance from one another. We watch them long enough to see him open the gate for her, and wait for him to pass through, and then turn away with a heart full of good wishes for the long journey auspiciously begun.—*Elaine Goodale, in the New York Evening Post.*

THE CHINESE SCATTERED ABROAD.

THE missionaries and the native Christians will be greatly aided in the overthrow of Chinese paganism by the converts to Christ made in other lands. The enterprising spirit of the Chinese, especially those of the province of which Canton is the capital, carries them to Japan, Java, Sumatra, Siam, the Sandwich Islands, the United States, Canada and Australia. In the last four countries, many Chinamen are being converted, while at mission stations in the others, established primarily for the natives, some of the Chinese are being led to Christ. It is the intention of very few Chinamen who leave their native land to live permanently abroad. They simply go for a time to better their condition financially, though some do become permanent residents abroad and naturalized citizens, especially where they are well treated.

Among the returning Chinamen are some zealous and faithful Christian converts who are a great aid and support to the missionaries in their spiritual work; and those of them who are from so-called Christian lands, do good service also, in enlightening their countrymen concerning the two classes of persons in such lands, those who serve God and those who serve Him not, and in pointing out that the former do not maltreat Asiatic, or other strangers, but instead, befriend them and do them good. This is a most important service at this particular time. The number of these returning Christian Chinamen is steadily on the increase, for even in California and Oregon, where the spirit of antagonism to the Chinese is so great, missionary work among them continues to be successful, while the success is greater where the opposition is less.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

THE NEGRO PROBLEM

IN ITS RELATIONS TO THE PROTESTANT EPISCOPAL CHURCH.

THE Church of God is never without its critical moments, its birth throes, when new interests are being brought forth. Its collective and individual responsibilities are the constant evolutions of dogmatic and practical problems, arising from unforeseen circumstances in its organic life. To ignore these burning questions, which arise and strain its thought and activities, is to expose the Church to the taunts of its enemies, who deny its universal character as the home of all, or as the ultimate bearer of truth, however scientific its development; both of which negations belie revelation. Evolution there truly is in the Church's life; evolution determined by the practical and spiritual problems germinated by circumstances that have their own peculiar origin and surroundings. The battles waged are fulfilled prophecies of her power, and only when time shall cease will the sword be sheathed, the banner furled and Christ be all in all.

Such a crisis as that of which we have been writing now confronts the Church in its relation to the negro; a crisis which present legislation has barely touched; which mere canons can never settle; a question involved in the changed relation of a huge body of ignorance, vice and illiteracy, which holds forth its hands for sympathy and aid. We are to discuss its difficulties, and the methods by which some definite understanding may be reached by the Church.

The root difficulty is racial. It is complicated, because the race is not isolated, but face to face with a superior and ethnologically different race. The great law of harmony is amalgamation; a spiritual law

working in harmonized volitions; a natural law working in harmonized products of nature; a racial law working in harmonized ethnological elements. Say what we will, we are in the domain of law, as closely guarded as the stern and changeless order which regulates the affinities and repulsions of chemistry.

Look at history, as illustrating racial affinity or repulsion. William the Conqueror, with his 60,000 Normans, bringing the manners and language of Normandy, deflected for a time the development of Anglo-Saxon life; but the elements which conquered the popular will for a few centuries were the mere accidents of language and custom. There were no racial elements which could differentiate the Norman and the Anglo-Saxon, and so amalgamation was inevitable, because there was not this element of diversity, but sameness, in the conflicting elements. The problem as an evolution of history would have presented vastly different results had the Moslem conquest of the fifth century planted its foot firmly in Europe, and not been rolled back by Charles Martel at Tours. The results in each case would have been the outgrowth of law.

An Americanized China, or an Anglicized Africa, in the sense of racial affiliation, is but a dream. True, culture and the outward and accidental dress of the dominant race may foist themselves on the weaker, but never could the divergent elements be forged into one race. Ethnology in its laws is not capricious, but rigidly scientific. Back of the color-line, deep down in the

mysteries of being must we ground the law. As presented to the American Church as a problem of current thought and action, the negro question is complicated, moreover, by its antecedent and present surroundings. For nearly three centuries the negro lived among superiors of different race; lived not on an equal plane of social, intellectual, spiritual, and civil life. He had no existence save as a market value. He had no past which could be called history. He had no future, holding within its unborn and unmeasured compass an inspiring and ever-widening evolution of racial power. He eagerly copied the vices of his superiors, less frequently their virtues. His position placed him in a defenceless state as regards moral growth, since there were no organized obligations felt to tutor him. His religion was a mixture of fetich worship and such elements of Christianity as he learned and loosely practised. We speak of the race as an entity. These are the antecedent surroundings which left their impress on the race when it was thrown upon the American public in vastly changed relations, relations for which the negro was in no wise responsible or prepared.

Now, we are ready to acknowledge that prejudices exist, which are inevitable. The prejudices generated through centuries are not washed out in two decades. Contact with a race gives an insight not possessed by those who form their opinions on rumors and at a distance. The immorality that the citizen of the South has seen in the negro, and for which he as the superior is not guiltless; the dark sides of the negro's character, approaching the superstition of heathenism have made him sceptical of the moral tenacity and growth of the negro. That large allowances are to be made for the downward tendencies, he is not ready often to allow. Long association, in which he has seen but comparatively a limited development of the negro's moral capacities, should not make him accept the past and present, as he often does, as the standard of racial power.

The negro is at present but a moral and intellectual germ. His brightest day is the unborn future, and will be largely determined by the mutual attitude which shall exist between him and his white superior. What are distinctively prejudices and doubts of his powers can be readily dropped with-

out for a moment accepting racial fusion. Responsibility toward him as toward all others spiritually darkened; helpfulness in the Spirit of Christ; acknowledgment of his needs of a pure Gospel; aids by which he may be made thrifty and self-reliant—these are the duties we owe him. With an attitude of confidence and reciprocation of feeling on his part we shall be a long way toward the goal of settlement. So far, the problem has been tentative, and perhaps not in the near future can we hope for a uniform and settled policy. So far, the tentative policy of the Church has grappled with the question mainly on diocesan and local lines. A larger and more organic consent must be reached if the whole Church is to feel its responsibility.

To-day, there does not exist a line of general canon law which regulates the ecclesiastical standing of the negro. The work is purely missionary. The ecclesiastical difficulties arise from the newness of the problem and from the totally diverse tendency of the negro in his religious life from the genius of liturgical worship. Spiritually, the difficulty will be minimized by educating the children in the truths of the Church, and by reaching the older members of the race largely by the reflex action of the children in the intimate association of home.

Let us dwell on the actual and possible methods by which a solution of this question is possible or probable. Three courses are open. Let the work be separate and along racial lines; or by diocesan and general legislation the work may be made a part of and co-ordinate with the white work; or further, white Bishops could be elected, controlling each fractional part as organized in each diocese, or the work as organized in all the dioceses. Any of these methods would call for a reconstruction of the canon law, either by modification or addition. Consider the methods in order. Will separate organization prove effective? A careful study of Church history reveals the fact that racial development has been the rule, not the exception. Yet, this fact cannot be taken without considering a certain preparedness on the part of the beneficiaries. Missionaries going from one race to another, are the first steps toward evangelizing; and no one can deny that a native Ministry is the final solution of all missionary effort. Yet, until this native Ministry is created

and tutored, the work in the main must fall on the foreign missionary. So with the negro. The work at this stage is purely missionary. The negro is not prepared for a separate organization. He is not yet mentally capable of the burdens of self-government, recognized in episcopal continuity. He is not mentally prepared for discussing the questions which would inevitably arise. If placed by himself at this stage of his development he would retrograde. His submission at this time, as seen in his ecclesiastical relations outside of the Episcopal Church, is the consequence of fear rather than rational obedience to constituted order. The legislation which would place him in an independent position, would immediately invest him with powers he could not judiciously use.

Self-government is a growth. The growth of a race in intellectual, spiritual, and social powers, is co-extensive with its fitness for self-government. The basal principle of racial perpetuity as a governmental integer is its apprehension of the obligations of compact. Now, as a question answered by an impartial survey of the negro race, has that race reached a position in which it recognizes and is capable of the duties of self-government? The question must be answered in the negative. The negro is on the road to such a happy solution of the question in its ecclesiastical bearings; but only a short way toward the goal. He is not ready for separation, because of his undeveloped spiritual instincts. He is not ready for separation, because of his lack at this time of proper administrative capacities. He is not ready for separation, because of the complications which would inevitably ensue if he were unqualifiedly recognized as a separate integer of the historical continuity as held by the Episcopal Church. If the Church in America found it difficult to obtain the Episcopate and through it the other orders of the Ministry, when she was the offspring of the mother Church and in more propitious circumstances than those of the negro of to-day, surely it would not be wisdom to grant separate organization where the guarantees she gave could not be given. The times are not ripe for separation. When we consider the question of co-ordinate affiliation in diocesan conventions (which seems to be as near as the Church has come to a solution of the

question) we do not escape from all difficulties.

The home of the negro as a race is to be the South for all time. Climate and the necessities of the past have decreed this. Here, then, the battle is to be fought. Any general legislation which may be made by the General Convention, must be influenced by the local conditions which can only exist in southern dioceses. The widest deduction from particulars, past, present, social, must be made, if anything beneficial shall come forth. At this time the negro's position in the Church is misty. Does he sit on the same floor with his white brethren by right of ordination or by canonical sufferance? As a tentative effort, co-ordinate affiliation in diocesan conventions, but under limitations which the gravity of the question demands, is perhaps the most beneficial position thus far attained. Our present episcopal supervision can meet all the demands of the case, while it will prevent many serious complications from arising. To introduce white Missionary Bishops would to some extent be a departure from the genius of the canon law. The office would be either fractional, *i. e.*, a Bishop for each diocese; or integral, *i. e.*, a Bishop for the whole work.

The Church must recognize that the question is pressing for solution. A canon, or canons, from the General Convention must come sooner or later. If the law is to convey representative powers to the negro race, then it needs all the wisdom of the Church to determine these powers. The genius of any system, whether ecclesiastical or civil, in which co-ordinate interests and rights exist, is to recognize the principle of representation. If the negro has co-ordinate rights in diocesan legislation, he should be given the same rights in the general council of the Church.

The dioceses must say whether he stands to-day on the same footing with the white man. To our mind his position is anomalous. His position as an ecclesiastical integer was not contemplated by the constitution, since when it was adopted he had no ecclesiastical existence. Much bitterness, much legislation, will be saved if the Church clearly, wisely, and vigorously defines his position within her pale.

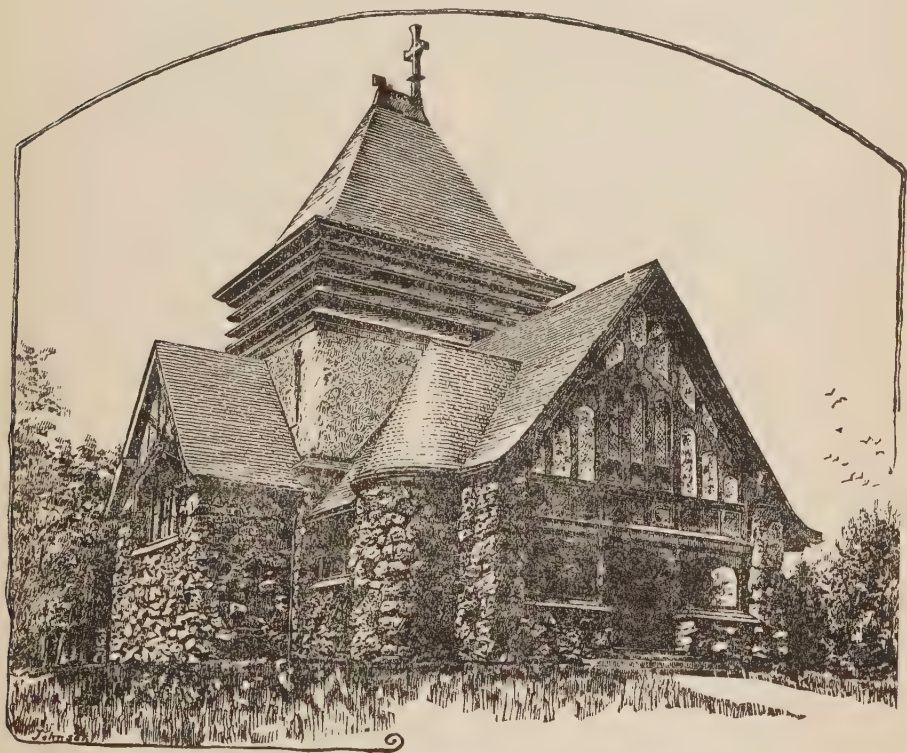
J. J. CLOPTON,

MANCHESTER, VA.

A TRIBUTE OF FILIAL LOVE.

THE beautiful Church of the Holy Spirit, at Mattapan, Massachusetts, was consecrated to the worship of Almighty God, by the Right Rev. Dr. B. H. Paddock, Bishop of the diocese, on the first day of June, 1886. The building is a gift to the parish of Miss Annie Lawrence Rotch, as a memorial of her father, the late Benjamin Smith Rotch, of Boston. It is constructed of moss cover-

of 1881, when the Rev. G. S. Bennett held monthly services for a time. In 1882 and early in 1883 the general missionary of the diocese held occasional services with Mr. Bennett's aid. In May, 1883, the work was placed in charge of the Rev. J. T. Magrath, rector of Christ Church, Hyde Park, and on the first day of December, 1884, the corner-stone of the new church was laid.



CHURCH OF THE HOLY SPIRIT, MATTAPAN, MASSACHUSETTS.

ed ashlar stone, irregularly laid and quarried on the church lot, after designs by Rotch & Tilden, architects. The interior of the roof of the church is finished in stained cherry, the pews and furniture of its apsidal chancel are of oak, and the windows are of stained glass. The font, lectern and communion vessels and the church bell are memorial gifts. There are sittings for 200 persons, all of which are free and unassigned.

Divine service was held in Mattapan, with some interruption, from 1870 to the winter

The *Diocese*, the official publication of the diocesan board of missions, by whose courtesy we publish the accompanying illustration, says: "This beautiful and substantial church is a precious offering of filial reverence, as it is a memorable token of Christian faith and zeal, and, under God's blessing, is already doing great good in the highly appreciative community blessed by its sacred ministrations."

We take pleasure in making a permanent record here of this tribute of a daughter's love, because it is well worthy of record in

itself, and because its donor's munificence furnishes a good example to others who may be blessed with the same disposition and ability, and who might erect in the

great Domestic mission field like worthy memorials of dear ones deceased, to the glory of God and the good of their fellow-men.

ARE DIOCESAN MISSIONS "DOMESTIC" MISSIONS?

THE *Diocese of Chicago* raises an interesting question in its last number which has two sides. HOME AND ABROAD stated that the Diocese of Chicago had only sent \$994 to Domestic Missions during the year 1886. This claim is alleged to be "incorrect," on the ground that money spent in the diocese is just as much for Domestic Missions as if it were sent to Montana or Oregon. Counting \$6,700 given for diocesan missions, and adding what the Woman's Auxiliary gave to the same object and what it sent to New York, and specials, the *Diocese of Chicago* claims credit for \$11,000. There is more than a play on words here. Technically, while we claim that all missions are one, and while we have abolished the old distinction between Foreign and Domestic, yet the threefold demand continues and the threefold appeal is made; and there is a great deal of missionary interest, whose tide of expression in gifts is so feeble that it only floods the nearer places, sending a little wavelet to the missionary jurisdictions in America, but not even lapping the edge of the Foreign field.

Would it be wise for the central Board to count all diocesan missions as Domestic? Hardly; because the control of both the men and money is and ought to be diocesan. Is it right to make people feel in a diocese, that, supporting their own missions fairly well, they are excused from any special concern about what lies beyond? Hardly; because this would cultivate a kind of selfishness which would keep eating *in and in*, until the whole spirit of giving would be withdrawn from the world, from the Church, from the diocese, back to the parish, and back by and by to the pew, and by and by, back to the comfortable cushion on which the individual sits in the pew. And, after all, as there must be some way of distinguishing what is done by the General Convention from what is done by each diocesan convention, in the way of appointing and supporting missionaries, the old terms are as good as any—diocesan, Domestic and Foreign.

To their support two rules must pertain: First, that if we can once make our people give generously to the missions that are *farthest* from them, they would come to give more generously to those that are near at hand; because, once learning to give for the love of God and the salvation of souls, on principle and not from local or personal interests and knowledge and evidence of result, the whole giving on the larger principle will be of larger sums. And secondly, we must recognize differences of individual interest. Just why, we need not enquire, but it is perfectly true that some people feel very strongly about China, some about Utah, and some about the Indians; and their interest deepens the channel in which the alms-giving runs, and then fills it. By all means let each be encouraged to give *first on principle* to all missions, and then, with an overflow of feeling, to the work that makes the strongest appeal.

Still, there is a strong and important element of truth in the statements of the *Diocese of Chicago* on this subject. I think there ought to be due consideration given to the amount needed and gathered for local missionary work in the poorer and more missionary dioceses, in any expectation of what they ought to give, or any estimate of what they do give for the general work. I do not want the Diocese of Albany to have credit for \$16,000 for Domestic Missions, but I am glad to feel that its \$4,000 given to Domestic Missions is not as small as it would otherwise seem to be, remembering that it gives \$12,000 a year to its diocesan missions.

The serious side of this question is brought out, it seems to me, in another column of statistics of HOME AND ABROAD. It certainly is anxious and wrong that more parishes do *not* contribute than *do* contribute either to Domestic or Foreign Missions. Let us change these figures until the proportion is the other way; rather let us wipe out that column of non-contributing parishes entirely; and then without loss to diocesan

needs and without strain upon the few willing parishes, and without anxiety to the Board of Managers, and without fear of dis-

credit or debt to the Church, the work will be supported and enlarged.

WM. CROSWELL DOANE.

MISSIONARY INTELLIGENCE.

FOND DU LAC.—Bishop Brown, in writing to the Board and giving a general view of his diocese, says: "Let me, as succinctly as I can, put some of the facts of the case before you. This diocese is territorially just about as large as the dioceses of New York, Long Island and Albany. It has a population of more than half a million of souls and is rapidly increasing. The immigrants are of many nationalities. They are disposed, for awhile, to group themselves as foreign communities. Hence it is unusually difficult to plant our mission-stations sufficiently near each other to be of mutual assistance. It is costly and excessively laborious to assign missionaries to fields stretching over scores and sometimes hundreds of miles. We have twenty-one parishes, of which eleven are self-supporting. We have practically thirty mission centres, including Oneida, our important Indian station. To sustain work at all these centres costs, in round numbers, \$9,000 annually. Of this sum you send us \$500 for our Indian work and \$1,000 for our white work, and we obtain from the field itself, hard as it is, the other \$7,500. It requires every exertion that we can make to raise this sum, together with the Bishop's salary, and it nearly all comes from the field itself. There are only two parishes in the diocese more than self-supporting. . . .

"For a long while I have been under the impression that our missionary work could be more effectively handled if diocesan missionary boards were abolished, and the plan of setting off missionary jurisdictions abandoned. To set before the congregations many missionary projects confuses them. To prefer, as they will, to labor for diocesan stations, narrows their hearts and minds. Missionary jurisdictions introduce distinctions among Bishops not desirable, and lead to an erroneous distribution of missionary funds. Missionary assistance is best given where population is rapidly increasing, and where also there is some willingness to help to sustain the Church. It seems to me, that if the Bishops could show their need of money for their respective fields they should

have the money whether the work opened were in Maine, or New York, or Illinois, or Mississippi. The missionary burden on such a diocese as this is really enormous, while it appears to the casual observer that we are doing nothing. While the Congregational and Presbyterian bodies are seeking to capture this north-western region, with the enterprising people that are flocking to the mines and forests, offering to single missionaries more money than our Board doles out to me for our Indian and white work together, this diocese is left to grapple with the important issues as best it may. If I were empowered so to do I could plant missions to-day in at least five strong centres. It seems to me that local aid ought to be drawn out wherever practicable, and some discipline enforced in the missionary field. If the people fail to keep their pledges without sufficient excuse the missionary should be sent into some field more ready for his toil. The stipends of the missionaries ought also to be sufficient to command our best men."

LOUISIANA.—Bishop Galleher writes: "I am trying hard to get the work among colored people in a vigorous state. The great want is *men* to do it. When I say men I use the word in the ecclesiastical sense—both sexes. I am anxious to try white missionaries of the right sort. Did it ever occur to the missionary people—that the great need is for *missionaries*? I observe that the Commission at Washington wants to know how much *money* is wanted. I should say, 'None, unless there are men to use it.' St. Augustine's, in England, trains missionaries and fits them. We have nothing but seminaries where men are made into rectors and 'such.' If you wish to evangelize the negroes, set yourself to form a body of people for that work; an *order* is what I mean. The ordinary parish priest is going to fail at it, in a country like this, where the races do not mix. The theorists in the North think it ought not to be so; *but it is*. The best way to unite the races under one church-roof is to give them both, for a time and

separately, the spiritual education of Christ's religion."

MISSISSIPPI.—Bishop Hugh Miller Thompson, in a private letter, says: "When I was consecrated Assistant Bishop I was confronted with the fact, that while the white population of the state is some 200,000 *less than half* of the whole population, there was not the slightest effort made by the Church to reach the *majority*, the *great majority* of black Mississippians. I could not rest under this state of things and reconcile it to my duty as one sent to all men, without regard to color. I brought the subject up at council, but with no response, because our few white congregations are merely struggling to live at best, and it is difficult to make them feel that they owe any responsibility beyond their own struggle to exist.

"Nevertheless, I could not and would not give the matter up, and upon receiving from an ever-generous friend \$300 for 'Church work in Mississippi,' devoted it to an effort for the negroes. I appealed publicly and privately, and finally succeeded in raising enough to build the chapel in Vicksburg.

"Since the Rev. Mr. Ayres left, regular services have been maintained by Dr. Sansom and Bishop Adams, the rectors in Vicksburg. The Sunday-school has been carried on by the congregation. There is, assisting, a candidate for Orders, a colored man, formerly a prominent preacher among the Baptists, who has given up a large congregation to cast in his lot with this effort. There have been over forty, I think, confirmed, since the work began, in eighteen months say, and the people, the first year, raised over \$400 for the support of services and the furnishing of the church.

"St. Mary's Chapel has shown more vigorous life, and exhibited more self-help than many of our missions which seem to claim the right of support from the Church. The experiment—for I began it as an experiment, and it stands an experiment yet—has convinced me that there is a wide field for the Church in Mississippi among the negroes. Whether it shall be cultivated depends not on me, or on the few white Church-people of Mississippi, but upon the Church in the country.

"We have nine 'self sustaining parishes' in the diocese, which, by our peculiar arrangements, is not a missionary jurisdiction

but a diocese with the burden of supporting two Bishops! Our allowance from the missionary funds of the Church is \$200 for our 700,000 colored, and \$1,600 for our poor little missions among white people! The field among the colored people is an absolutely foreign field. As far as 'the diocese, so called, is concerned, I may fairly say we are utterly helpless. I want means to sustain services at St. Mary's. I want means to build a school-house and sustain a teacher, a central part of my plans.

"I expect to place St. Mary's as a nucleus, in the hands of a wise, prudent, able Presbyter, to whom I will commit, under me, the whole colored work, and who will oversee it and with the help of such colored men as he may find, fit to be ordered Deacons under him for the present, carry on missions in such openings as may present themselves. If such Presbyter cannot be found, I must do the duty myself, for I cannot consent to be shut up in my mission as a Bishop to the little handful of white people in the State of Mississippi!

"From what I have written you will gather that this whole problem is a far wider and deeper one than is commonly supposed, or even suspected. Here am I in a territory of 1,300,000 people, 700,000 of whom are 'colored.' The 'Church' consists of eight or nine 'self-supporting' parishes, all *white*. The rest of our so-called 'parishes' and 'missions' are pensioners on the bounty of the Church. What am I to do? Quit it all? I am sometimes tempted to do it! Try to set the Church right about it? It would take fifty pens and tongues to do that, and they would create more confusion than they could ever explain away! I want to do some work upon the ground of the oneness of humanity by the Incarnation of the Lord, who died for us all, and I am tied hand and foot by indifference, and seem, with the great Commission upon me, helpless and voiceless."

VIRGINIA.—The Rev. Thomas W. Cain, of St. Philip's Church, for colored persons, in Richmond, says in his last quarterly report: "We are glad to inform you of the fact that our mission is doing a great work here. Our schools are getting on finely. We have in attendance about 150 children, of whom 100 are in attendance on the day-school."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....



THE REV. KONG CHAI WONG.

IN MEMORIAM.

THE Board of Managers makes special mention of the death of this faithful servant of Christ, the oldest of native missionaries in China. It is profoundly impressed by the manifestation of the grace of God in him, during forty years of fidelity as a Christian, thirty-five of which were spent in the sacred Ministry.

It records the interesting fact that he was the first fruit of our mission under the elder Bishop Boone, and in a peculiar sense deserving of this commemoration, because he was the first Chinaman baptized within our mis-

sion at Shanghai, and the first confirmed, and his was the first name placed on the roll of our Church in China.

The contemporaries of the elder Bishop Boone will remember that this young man came out to this country as "comprador" with him, on his return to the United States in 1843. Then he was a heathen. His business was only to communicate between his Chinese compatriots and the Bishop.

It was hardly possible that so impressible a spirit should not retain some influences from the truths which were passing through

it to others. Still less was it possible that so intelligent and thoughtful a mind could fail to realize that the civilization which he saw around him in this country was the direct result of Christianity. At all events, on the voyage home he revealed his intention of professing the Name of Christ.

Mrs. Boone found it a grateful duty, during the remainder of the voyage, to instruct him in the principles of religion. So that, soon after he landed at Shanghai, he was prepared for Baptism; and he received that Sacrament on Easter Day, 1846.

From that moment, step by step, he followed the leadings of the Holy Spirit, as an earnest missionary helper; a catechist; for twelve years a Deacon; and being found faithful in every position, he was ordained a Priest in the Church of God in 1863. For twenty-three years he has exercised the higher Ministry duly, to the honor of God and to the edifying of His Church.

His pure, consistent, amiable and devout

character has been a tower of strength to the Christian community in Shanghai, in its contest with the remainder of heathenism. He was universally respected, revered and beloved.

His present Bishop writes that his familiar sobriquet for years has been "Papa Wong": an evidence of the love and devotion with which he was regarded.

The Board desires to express sincere sympathy with his sorrowing wife in her bereavement, and with his daughter, who is the efficient Chinese head of St. Mary's Hall, and with his younger daughter, and his son, who is about to enter St. John's College, at Shanghai. The remembrance of the useful and stainless life of such a husband and father may well afford them comfort and stimulus in their struggles to imitate his virtues.

G. T. BEDELL,	} Special Committee.
E. A. HOFFMAN,	
LEMUEL COFFIN,	

ANNOUNCEMENTS.

Africa.—Bishop Ferguson, with the approval of the Board of Managers, has appointed Miss Manly assistant teacher at Cape Mount. Miss Manly is the daughter of Dr. Manly, of Freetown, Sierra Leone, and was formerly a pupil of Mrs. Brierley's. She was graduated at the Anne Walshe Memo-

rial School, at Freetown. Mrs. Blyden, previously appointed as Mrs. Brierley's assistant, declined the position.

China.—Intelligence has been received of the Rev. Francis L. H. Pott's safe arrival at Shanghai, on Friday, November 19th last.

THE HEALING ART IN THE AFRICAN MISSION.

DR. RALPH ST. J. PERRY, missionary physician at the Cape Mount Station, writes from that place an interesting letter, under date of October 11th, 1886, in which he says of his good work among the native Africans of the vicinity:

"Finding that the natives do not come down to Cape Mount very much, and that many of the sick cannot leave home, I have organized a series of trips up the country for medical mission work. My plan is to send notice to the king of a town that I will visit his town on a certain day and remain two or three days, or as long as the work justifies, and for him to collect all his sick people in his and the neighboring towns. When I arrive the sick are attended to, and the people are talked to regarding their spiritual welfare.

"I have made two of these trips already, one of three days and the other of only one

day, the former to Jarbacca, the latter to Pardang and Talla. Jarbacca is about thirty-five or forty miles from here, over the lake and up the Murphy (native name) river. It is not very far from Jondoo. Being one of the few inland towns having direct communication with the sea coast, it is naturally quite a trading town, and as its ruler is a woman of business energy, she has given the town first rank in the country. The ruler is Queen Sandymanda, a woman who has been given a most unsavory reputation by her enemies. It seems that the people here do not believe in 'woman's rights'—they hold no conventions on that subject—so, when a woman builds a town and rules it successfully, there is naturally an effort made to ruin the woman and the town. This is especially true of Sandymanda, as she is more successful than any male ruler

in the land, and has beaten the kings about her in all their efforts toward effecting her destruction. She rules with an iron will. Her slaves are treated like free persons; they can come and go when they please, provided they let her know; in fact, she treats them about as we treat our children at home, expecting them to do so much work as payment for their rice and cassada.

"As I had promised Queen Sandymanda to visit her town if possible whenever she sent for me, I was not much surprised when she sent down for me to come up and see her people who were sick. Accordingly, trunk and bags were packed, and the next morning we were off at eight o'clock. Our route carried us up through the islands, past the Baptist mission, to the other end of the lake, and then up the Murphy river. The journey over the lake is tiresome and hot with nothing but the monotonous dip of the paddles and the din of the Vey and Cossa songs, sung by the paddle boys.

"Before entering the Murphy river, we pass a small island, called Dead King island, in size about five by ten feet, which barely protrudes above the water, and is inhabited by a solitary boarder. Insignificant as it is physically, it is enormous in the minds of the natives and their legends. They believe it to be the end of the world, and that anyone put thereon cannot escape; in fact, he becomes totally lost to the world and all else, and can only be saved by payment of heavy sacrifices to the water gods by the friends and relations of the lost one. They also believe the island moves about upon

the death of every king, and keeps moving until the king is buried. Many of my patients tell me they have seen it move.

"After entering the Murphy river, a pull of a few hours brought us to the mouth of a small creek, into which we turned and pulled for several miles, the creek being sometimes only three or four feet wide and again twenty or thirty. We finally reached the town at 2 P.M., and were welcomed by all the head men and women and children. After an hour or so of rest, during which our things were arranged for us, work began and continued 'hot and heavy' for two days, during which time more work was done by your missionary physician than in any two weeks at the mission, some thirty patients being treated. So, after a fairly successful campaign, we packed our luggage and left the place amid many pleasant farewells and wishes for a 'quick return,' in Vey, Cossa, Whoora and other native tongues.

"Were it not that the fever is upon me I could tell you what I saw of their household habits, their weaving, silversmithing and other interesting facts, but after beginning this letter, twenty days ago, the fever seized on me, and I am not over it yet, this letter being written at odd intervals during the attack, when I felt mentally able to attempt the work. I leave next week for a trip of inspection (and work) amongst all the stations down the coast to Cape Palmas. E. Z. B. Jones accompanies me as an assistant. I hope to be back in six or eight weeks."

THE ELEVATION OF WOMEN IN JAPAN.

BY A JAPANESE.

It would have been strange, had the tide of social reform now sweeping over the land with such force left undisturbed the status of Japanese women. For assuredly that status is in some respects quite inconsistent with the spirit of civilization breathed by the nation in its new career of progress. Already the desire of a better state of things has been awakened in the bosoms of women themselves, and everywhere this desire is rapidly working marvellous changes.

Until very lately Japanese women had virtually no existence from a social point of view. Feudal morality, at once rigid and timid, forbade them to mix in society, and

habit dulled their sense of the ignominious position thus assigned them. When now and then some of the more aspiring and courageous awoke to the reality of their social degradation, and manifested signs of discontent, they were sure to be ostracised from the fellowship of their conservative sisters as presumptuous *otemba*. It was considered extremely unfeminine to show the least symptom of individuality, much more of independence, even when important personal interests were involved. To die for a man who had been the most cruel and unfaithful of husbands, was regarded by women as the acme of virtuous devotion.

Observe now, how greatly this is changed. Not only have the minds of women been freed from silly and contemptible prejudices against the noble aspirations of the more ambitious of their number, but ladies now vie with one another to elevate their social status. They no longer adhere to the wretched standard of virtue prescribed by the tyrannical formalism of feudal society, and too long suffered to survive the peculiar circumstances which established it. Though still to a very limited extent, they have begun to take part in social *réunions*, and the number of ladies gracing various public occasions by their presence is rapidly increasing. Everywhere clubs and associations are springing up among the women of the middle and higher classes for literary and other purposes. But nowhere is the impulse given to the aspirations of the fair sex more apparent and hopeful than in the extraordinary number of applications for admission to various missionary and other female schools during the last two or three years. Indeed, this rush for education is increasing at such a rapid rate, that even at present a want is keenly felt for the establishment of many more feminine seminaries in the capital alone.

Great as is the change recently wrought among our women, it must be confessed that as yet their position in society is very far from being what it ought to be. Despite the zealous efforts of *litterati*, journalists, public speakers, and religious teachers on the one hand, and the earnest and keen enthusiasm of many women on the other, the attempts thus far made to raise the position of the fair sex are of an extremely superficial nature and still more limited in their sphere of action. It is thus natural that a great deal of impatience should be manifested on the part of sanguine social reformers at the tardy progress of this movement. Yet, if one calmly and impartially considers the

various domestic, social, and legal obstacles which have to be surmounted by Japanese women in their hurried journey to overtake men, one is constrained to marvel, not that they have accomplished so little, but that their endeavors have already been so successful. . . .

My settled conviction is that what is most needed—what lies at the very root of the whole question—is the regeneration of society in general by the adoption of Christianity. That which really prevents the elevation of the position of women from being carried out in this country, is not the insufficiency of their personal qualifications, but the moral tone of the social atmosphere. . . . It is now high time for the sake of Japan's national reputation that her people should return to their true character, and completely regenerate the whole social atmosphere. But is it possible to do so, without deep and serious beliefs? And what religion is there that deserves attention, if it be not the religion of Christ, the teachings of which constitute the basis of all western civilization?

Apart from its effect upon the general moral tone of society, there is another aspect of Christianity which we must not lose sight of in dealing with the subject of the elevation of women. Of all the religions on earth, Christianity is the only one which practically recognizes the equality of woman with man. The women in the West owe something of their enviable position to circumstances which cannot be reproduced here; but their indebtedness is specially great to Christianity, whose spirit permeates every department of society, every branch of literature, and every trifling detail of political institutions. The adoption of Christianity is, therefore, at the bottom of the reform in hand, as it means the regeneration of society and the . . . elevation of women's social status.—*The Japan Weekly Mail, Yokohama.*

NEED OF LARGER APPROPRIATIONS FOR AFRICA.

BISHOP FERGUSON, referring in a letter to new work which he had hoped to undertake, but which is made impossible for want of money, says: "Favorable openings, already within our reach, cannot be entered, and

new fields possessed for lack of the necessary funds. How would it increase the sadness of our hearts to visit other tribes along the coast, and listen to the Macedonian cry without the power to send them help."

AFRICA.

THE STANDING COMMITTEE.

THE Bishop has appointed as the Standing Committee of this missionary jurisdiction, the Rev. Messrs. G. W. Gibson, M. P. Keda Valentine and O. E. Hemie Shannon, and Messrs. J. W. Ashton, J. H. Tubman and J. H. Dennis.

REBELLION OF CAVALLAS AGAINST THE GOVERNMENT.

Bishop Ferguson, in recent letters, sends the first tidings which we have received of trouble that has arisen between the native tribe of the Cavallas and the Liberian Government. Writing from Harper Station on the 29th of October last, the Bishop says: "I have delayed sending you the bad news which this will convey, as I have been entertaining the hope that the dark cloud now threatening would pass over and leave us without a storm; but, as matters seem to be getting worse instead of better, I can no longer refrain from informing you of them.

"The Cavalla tribe has for some time shown a disposition of disloyalty to the government. Although at the close of the war, in 1875, they signed a treaty promising to submit to the authority of the government, they now renounce their allegiance. An English trader (a Mr. Jones) has gone there to reside, and they, in a covenant made with him, say that he shall not pay duties nor submit to the government in any other respect. Nearly all of the Christian men are against the stand taken by their people, as you will see by enclosed letters, and are now trying hard to prevent the trouble; but there are two of the most influential ones who are backing up, if not leading, the heathen. The government has as yet adopted no measure to bring them to terms. The local authorities are corresponding with the state department on the subject; and we are all hoping that the difficulty will be settled without bloodshed.

"The Cavallas have always been disposed to give trouble. The late Bishop Payne was very much annoyed by them, and at one time had a serious difficulty, which called for the intervention of an American war ship. (See Mrs. Henning's History, chap. xxvi.) A few months ago one of the school-boys interfered with the fetich which the heathen women were making, and they went into the Christian village *en masse* and completely demol-

ished the house of one of the teachers. Were it not that the owner and several other men were absent at the time there would likely have been a collision. Should there be hostilities I do not think the other division of the Gedeboes (Cape Palmas, Grahway and Kabla) will take part in it. At least there is no indication of their doing so at present."

Writing again on the 17th of November, the Bishop says: "I have just made an official visitation to Cavalla Station. The state of things politically is no better than when I wrote you on the subject on October 29th. The heathen are still in rebellion, and, as they expect the government will try to force them into obedience, are preparing for war. Nor has there been any change among the Christian men. The majority of them remain loyal to the government, notwithstanding abuse and threatened violence from the heathen. It is a deplorable state of things; but the saddest feature of it is the fact that it is not simply the Liberian Government that the Cavallas are against. They are opposed to the light of civilization and Christianity.

"I have noticed for some time, with deep regret, a tendency on their part to hold aloof from the light which has for so many years been presented to them. You will doubtless be surprised to learn that among the many pupils in the Hoffman Institute and High School there are only one in the former and three in the latter that have come directly from the heathen at Cavalla. Heathen lads and young men from other tribes, far and near, enter the schools and receive a benefit from them, while the Cavallas show no appreciation of their advantages. Nor is there anything to encourage the laborers in their evangelistic work. The baptism of converts from heathenism happens very rarely among them. I confirmed eleven candidates last Sunday, and not one of them belongs to the Cavalla tribe. Those confirmed are pupils of the school who have come from ten different tribes around. Thus while a great work is being done at that station, which is a cause for thankfulness, the people among whom the work is carried on, and for whose benefit it was principally intended, are gaining very little from it.

"I trust, however, that the present

trouble will soon pass away, and that by more faithfulness on our part we may yet be permitted to reap the fruit of the many years of labor spent in their behalf. I purpose returning to Cavalla next week (D.V.)

with the principal Christian Gedeboes from all the stations, and to make a strong, united effort to convince the heathen of the sad mistake which they are making in this matter."

CHINA.

OBITUARY RESOLUTIONS.

THE following resolutions, touching the lamented death of the Rev. K. C. Wong, were adopted by the Standing Committee of this jurisdiction, and have been forwarded to us for publication:

WHEREAS, It has pleased Almighty God in His infinite wisdom to call to his rest in Paradise our fellow-laborer and brother in Christ the Rev. Kong Chai Wong, the senior Presbyterian of this Church in China:

Resolved: I. That, bowing in humble submission to the will of our Heavenly Father, we, the Standing Committee of the Missionary Jurisdiction of Shanghai, desire to put on record our appreciation of the Rev. Mr. Wong and his services and also our sense of the loss that the Church has sustained in his death. He was the first convert of this mission and the first native minister of the Chinese Church, and for more than five and thirty years he has shown himself a faithful minister of Christ and steward of the mysteries of God;

II. That, as a teacher in our schools and a preacher to the heathen, he stood firmly at his post amid many trials and temptations, by his life as well as by his words drawing many souls to the feet of his Blessed Master;

III. That, as a Christian pastor, he exercised a loving care over those committed to his charge, and was always a godly example to the flock. A large portion of his time was spent among the sick and the poor, ministering to temporal as well as spiritual wants;

IV. That, as a friend, he was kind, loving and generous to the last degree. Foreigner and native alike found in him at all times the courteous Christian gentleman. His death is a loss not only to the Church but to every one of us personally, to whom he leaves the precious legacy of a beautiful example, an unselfish life and a firm, unswerving faith in Jesus Christ. "He rests from his labors and his works do follow him";

V. That these resolutions be entered on our minutes, and a copy sent for publication to THE SPIRIT OF MISSIONS, and furthermore, that they be suitably engrossed in the Chinese language and presented to his family.

[Signed]

E. H. THOMSON,
Y. K. YEN,
F. R. GRAVES,
S. C. PARTRIDGE,
A. H. LOCKE.

AFFAIRS AT SAH-SZE AND WUCHANG.

The Rev. Herbert Sowerby, in writing from Wuchang, under date of November 18th, 1886, says: "You will be glad to learn that by our last intelligence from the new station at Sah-sze, the Rev. C. P. Hsia writes, 'we have over a dozen men attending services, and two are preparing for Bap-

tism.' Mr. Lo, the school-teacher, also writes, 'I have ten scholars, and expect more after the Chinese New Year.' He also says that he thinks Sah-sze the next place to Hankow in importance, either as a mission station or as a place of commerce. I shall try to visit them after Easter, when I trust to have something to write you concerning their work there.

"Since my annual report I have baptized eleven persons in all, of whom two were men, seven were women, and two infants. We have, besides the Church-members, five or six men attending service, and expect some will soon become catechumens, and also one woman has joined the Bible-class and is preparing for Holy Baptism. Still I do not expect any baptisms before Easter.

"The Bohlen School is well started now, and the girls' day-school is also doing well."

MRS. SCHERESCHEWSKY'S TRIBUTE TO MR. WONG.

Mrs. Bishop Schereschewsky, in a letter dated December 29th, 1886, says: "A letter received from Mr. Yen yesterday, informs us that our dear brother, the Rev. Kong Chai Wong has gone to his rest. He was indeed a good man and a faithful pastor. He had a lovely spirit, and I think that I never heard him speak an unkind word. We had all great confidence in Mr. Wong, and during the time that I was in Shanghai I used to go to him for advice and assistance in the work that came to me, especially in connection with our female converts, and always found him so kind and helpful. I might write a great deal on this subject, for he was one of my first friends among the Chinese when I went out in the year 1867 to China, and I have many delightful memories in connection with him. My heart aches to think that he is missing from all the old familiar places which have been and will ever be so dear to me. He was very courteous and hospitable, and we, as well as other members of the mission,

were often entertained at his house. He was a delightful host, and so kind in every way that his place will not easily be filled."

ASSOCIATION OF MEDICAL MISSIONARIES.

A movement has begun in China to organize the medical missionaries in the various parts of the empire into societies, with a central society at Shanghai. It is hoped in this way to accomplish many good results. The society is expected to send delegates to the International Medical Congress which is to meet at Washington, D. C., this year. A statement of the object and scope of medical missions will be prepared for distribution among the physicians attending the congress, and an application made for admission of the delegates, with a view of interesting the profession in medical missionary work. It is intended, secondly, that the society shall establish a quarterly medical journal in China, in the interest of medical missions, and publish purely medi-

cal papers and reports, in English and Chinese.

A leading object of the society is the cultivation of a closer fellowship among medical missionaries, for helping especially those who are separated from the larger centres of work, like Canton, Foochow and Shanghai, and newcomers into the foreign field. A society has been organized at Shanghai, and has been endorsed heartily by the *Chinese Recorder*.

The senior missionary physician of our mission, Dr. Henry W. Boone, is the proposer of the plan, and has met with great encouragement from his medical missionary brethren. Such a movement shows how medical missions have progressed in the last few years, and it is a happy thing that our mission, in the person of its first Bi-hop, led the way in medical efforts to benefit the Chinese, and that now his eldest son is the proposer of this advance toward unity and its benefits in the enlarged work of our day.

JAPAN.

DR. GRIFFITH'S LECTURES ON ANATOMY.

DR. E. M. GRIFFITH writes, under date of October 8th last, that he had completed his arrangements for beginning immediately a course of lectures on anatomy to the medical students of St. John's College, and expected that the first lecture would be delivered on the 12th of that month. The lectures will be delivered in connection with the course of instruction given to the medical students by the other members of the faculty of the college in physiology, chemistry, surgery and clinics. Under date of October 23d, he writes: "A week ago last Tuesday (October 12th) I commenced my

course of lectures in connection with the medical class of St. John's College, taking the subject of anatomy, and although far from being master of the Chinese language, I have acquired enough to be able, with hard study beforehand, to make plain to the students subjects which, were they working without a teacher, they would find great difficulty in understanding. I expect I shall have trouble for some little time in teaching the members of the class the proper way to study, it being the custom of the Chinese to memorize everything they undertake to learn, without taking into consideration either its meaning or application."

HAITI.

A VERY USEFUL GIFT.

BISHOP HOLLY, writing lately in acknowledgment of the receipt of a medicine case for missionary use, the gift of a gentleman in this country, says: "The gift is indeed a valuable one, as it often falls to our lot in our missionary work here, to furnish help to the sick poor who come under our ministerial care. The Rev. Mr. Battiste at the present time has an unusually large number of sick persons in his mountain parish, to whom he carries medicine from this city. Drugs sell

very dear here, and physicians' prescriptions cost fabulous prices when put up at our pharmacies. I have in mind a very recent case of one of our members, a poor woman, mother of a family, having such a prescription for her little daughter, who was ailing, with which she went from pharmacy to pharmacy to obtain the most reasonable price for making it up, and the very lowest price demanded was four dollars and a half. Not one prescription in a hundred costs here less than one dollar."

MISCELLANY.

FOR ALL WHO PRAY.

THE WORD.

AND HE SAID UNTO HIM, THY PRAYERS
AND THINE ALMS ARE COME UP FOR
A MEMORIAL BEFORE GOD.

TOPICS FOR PRAYER.

- I. That peace may be restored between the aborigines and the Liberian Government, in the Cavalla river district.
- II. That God's people may realize their stewardship, and give toward the coming of His Kingdom as He has prospered them.

Historically we can say that education has always followed the preaching of the Gospel. The Church has always been the mother of learning. The inspiration of the new life once enkindled in the soul, quickens the whole man to a new development. The new development will in every case follow the inspiration of the new life; but if we seek the development first, whether we succeed in gaining it in this way or not, we do not thereby make progress toward the inspiration.—*President Seelye.*

Astronomers tell us that some stars are diminishing in their lustre, and some acquiring an ever-increasing brightness. The names of great missionaries are as those enlarging stars. They are, in fact, the heirs of a double immortality, for there is at once a human and a heavenly sense in which "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—*Rev. Dr. Andrew Thomson.*

HOW? WHEN? WHERE? WHY? *

You ask me *how* I gave my heart to Christ?
I do not know,
For all the work was His, not mine to show.
He came below,
And in His love divine, He suffered, died,
And shed from out His sacred, wounded
side,
By blood and water, sealed baptismal grace,
In which—by faith—He bade me see His
face.

I do not know,
He alone can tell you—how;
I only know
He loved me first—I love Him now.

You ask me *when* I gave my heart to Christ?
I cannot tell
Just when His blessing first my sense befell;
I know full well
That, long ago, when but a little child,
And all this earth before me brightly smiled,
His Bride, my mother, taught me how, in all,
This precious Love had bid me "Father!"
call.

I do not know:
'Tis He alone can tell you—when;
I only know
As babe seeks breast, I sought Him
then.

You ask me *where* I gave my heart to Christ?
I cannot say:
For, through my life, with helps and
guards, each day
He hemmed my way.
At each appointed, sacred place, His gifts
Of love and mercy came, as heavenly lifts,
And took me to Him. In His Church and
Word,
And Holy Food, He all my being stirred.

I do not know:
I cannot tell you which—or where;
I only know,
In seal or sign, I found *Him* there.

* We published in last month's SPIRIT OF MISSIONS verses entitled "I Cannot Tell—I Only Know," composed by F. G. Brown, and describing very sweetly one road by which wandering sinners sometimes return to their Lord. We give above additional verses, suggested by the former, and written some years since, and showing the *obverse* of the shield of faith and love.—ED.

You ask me *why* I gave my heart to Christ?

I can reply:

Because, I knew no other to come nigh,

Or satisfy,

So altogether lovely in my sight;

From earliest childhood's dawning reason's
light,

He had embraced me on the arm of Love;

Had called me His; His undefiled and Dove

Despite my sin

And often wandering heart,

Cried, "Let me in,

And at my Holy Feast take part."

You ask me why I thought that I was fit

To be preferred?

Because He *said so*, and I believed His word.

I only heard

His covenant promise, sealed in blood, pro-
claim

"He that believes, baptizèd in My Name,

Shall live forever; of My Kingdom here,

Such, on My throne, with Me, in Heaven
appear."

I do not know

A single reason—why

It should be so;

Only *He said*—and cannot lie.

—R. W.

THE LATEST TESTIMONIES.

SIXTY years ago an order was issued by the English Government in Calcutta "that missionaries must not preach to natives, nor allow native converts to do so." Now the officers of the government vie with each other in praise of the work done by missionaries. The following testimonies are the latest of the many which have been given by those in high positions: Speaking of Foreign Missions, Sir A. Rivers Thompson, the lieutenant-governor of Bengal, says they are "valuable in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong-doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviors of India." Sir C. N. Aitcheson, the lieutenant-governor of the Punjab, writes: "The changes that are to-day being wrought out by Christian missionaries in India are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste and relationship,

Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

ONWARD.

THE other morning a lady plucked me a bunch of pansies, fresh with the dews of night, and she said, as I took them: "I am glad to give them to you, for I know whenever I pick one pansy two will grow in its place." Consider the pansies, how they grow; for the Kingdom of God grows in the same way. You have seen the great iron cylinder at the gas works rising and falling by turns. Beneath that cylinder is stored the light we use in all our houses. The weight of the superincumbent cylinder forces out the material for lighting through all the city and drives darkness from our dwellings. So the great commission, resting with wondrous power on the Church of Christ, forces out the love and light and life we now possess into all the corners of the earth, until they, too, kindle into flame, and darkness yields to day. Christ's word is, Forward, onward, outward. His Church must face the rising, not the setting sun. The manna of yesterday is stale to-day. To live in the past is to grow thin and finally starve. "Auld Lang Syne" is a very good tune, but "Onward, Christian Soldiers," is a far better marching hymn for the Church of God.—*Rev. Dr. W. S. Apsey.*

A FLEET OF MISSION VESSELS.

THE Rev. W. P. Breed, in *The Church at Home and Abroad*, says: "Quite a fleet of vessels is ever on the deep going to and from mission stations, freighted with missionaries, Bibles, and other agents of godly zeal. The steamer 'Henry Venn' cuts the waters of the Niger; the 'Henry Wright' those of Zanzibar; the 'Eleanore' goes to and fro upon the surface of Lake Victoria Nyanza; the 'Good News' plies upon Lake Tanganyika; the 'Peace' blows her whistle upon the upper Congo; the 'John Brown' waits on the Mendi mission of the United Brethren; 'The Morning Star' is on the Pacific seas; the 'Allen Gardner' plies between the Falkland Islands and Terra Del Fuego; the 'Henriette' bears men and means between Walvisch Bay and Sandwich

Harbor; the 'Charles Janson' is for use on Lake Nyanza; the 'John Williams' is on the South Seas; the 'Ellen Gowan' and the 'Mary' attend upon New Guinea; the 'Day-spring' of the Free Church of Scotland upon New Hebrides; the 'Illala' plies on Lake Nyassa; the 'Plymouth' and the 'Livingstone' on the lower Congo; the 'Henry Reed' on the upper Congo."

AN HEROIC PIONEER BISHOP.

THE *Church Magazine* recently published a very interesting sketch by H. S. Atwater, of the life of one of the earliest and most prominent of our pioneer Bishops, Dr. Philander Chase, the first Bishop of Ohio. This heroic and self-denying man was the rector of Christ Church, Hartford, Connecticut, when the call of the scanty and scattered churches on the frontiers sounded in his ears, and he felt that his duty was not to a well established and prosperous parish at the East, but to the scattered communities in the then frontier State of Ohio.

Of his connection with Christ Church, Hartford, Mr. Chase thus wrote: "My residence in this city continued till 1817. During this period the faithful greatly increased, the attendants at the Lord's table from a very few became a great number. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with an abundance of temporal blessings, were as numerous and refined as fall to the lot of man. Of the time spent in this lovely city I can never speak in ordinary terms. It is to my remembrance as a dream of more than terrestrial delight." He gladly went, however, from the midst of this ease and comfort to the difficulties, trials and arduous labors of his chosen field. "After a painful and perilous journey, he arrived in Ohio, preaching his first sermon at Conneaut Creek, then a few log huts. Weeks were spent in travelling in the roughest manner, encountering accidents by land and water, but in spite of every obstacle forming one parish after another, in a field hitherto untrodden, and meeting with much encouragement on the way. So great an impression was left upon the people by the preaching and ministrations of Mr. Chase, that he finally agreed to become the rector of St. John's Church, in Worthington, which ministration also cov-

ered the parishes of Columbus and St. Peter's churches. Sending for his family, the separation from whom had been his severest trial, Mr. Chase commenced his labors in that new field, that was to witness ere long a grand and successful battle for the good of the Church and the advancement of Christ's religion."

In the following year he was elected Bishop of Ohio, and, says Mr. Atwater, "his duties in his new sphere were necessarily more arduous than ever, though in other respects the increase in the world's goods was of the very smallest amount, for so scantily was he supplied, and so precarious his salary, that during the next five years of his ministrations he more than once was in need of the necessities of life. But his faith waxed strong in the significance of his motto, 'Jehovah-jireh,' and with indomitable strength he pushed the interests of the Church."

We have not space to describe the subsequent career of this remarkable man and earnest and devoted Bishop, but can simply quote the following from the conclusion of Mr. Atwater's sketch: "His moral nature seemed to partake of the heroic proportions of his physique, and his imposing figure, keen but kindly gray eyes, softened with kindness, stern with decision when occasion required, often with an appreciative twinkle of humor lurking therein, will ever remain green in the memory of those he loved and who loved him; whilst his services to the Church at large can best be estimated as the imagination pictures what the giant West would be at the present day without the seed planted by Bishop Chase; planted amid sorrows, discomforts, and disappointments, but ever scattered with the same free and lavish hand."

A CHRISTIAN PRINCIPLE.

THE general acceptance by the Church of the Christian principle that every penny is to be used in the way that will best honor God, would cause every channel of benevolence to overflow its banks, and occasion a blessed freshet of salvation throughout the world. "But," says some one, "that principle demands daily self-denial." Undoubtedly; and that fact is the Master's seal set to its truth. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke ix, 23.)

AN INDIAN CHIEF'S THANKSGIVING PROCLAMATION.

THE *Council Fire*, the official organ of the National Indian Defence Association, publishes the following Thanksgiving proclamation:

EXECUTIVE DEPARTMENT, CHEROKEE NATION, I. T.

To the Cherokee People:

Let us again publicly confess and commemorate the goodness of the Great Spirit by devoting one day in this year to thanksgiving in unison. It is a good custom, and should impress upon our minds a truth that every one ought to realize more and more, as the days and hours succeed each other in our short lives. That truth is, that everything we have comes from God, and that everything is good, and will be profitable to us, even as we regard and treat it for the due observance of our duty to our common Father and our brothers. Therefore:

I, D. W. Bushyhead, principal chief of the Cherokee Nation, do now appoint Thursday, the 25th day of November, 1886, as a day of general

THANKSGIVING AND PRAISE

throughout this nation, and recommend to all Cherokees to "keep" the said anniversary soberly, gladly, and lovingly, as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, forget and neglect them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant—excessive poverty—for which let us give special thanks and hold fast to that which is good. But what is called accident or misfortune will ever present opportunities to the generous and vigilant in well-doing to do acts of benevolence. May the next Thanksgiving Day find us as a nation and as individuals more virtuous, prosperous, and happy for having kept this one.

In witness whereof I hereunto set my hand and affix the seal of the Cherokee Nation, on this the 13th of November, A.D. 1886.

[SEAL.]

D. W. BUSHYHEAD.

MOST men work for the present, a few for the future. The wise work for both—for the future in the present, and for the present in the future.

DEDICATION TO MISSION WORK.

THE parents of a boy of four years watched over his sick-bed with hearts trembling for his life. They vowed that if he was spared they would dedicate him to missions among the heathen. The sickness passed off, and in time John Geddie entered the Presbyterian ministry in his native country, Prince Edward's Island. He knew nothing of the vow, but he worked indomitably for Foreign Missions, and introduced a resolution into the synod of which he was a member in favor of a mission of their own. After three years the resolution was carried, and young Geddie went as the first foreign missionary of a body numbering only twenty ministers. His father was dead, but when he wrote to his mother she told him the story of twenty-five years before.

Five and twenty years more have passed. Aneiteum, of the wild New Hebrides group, has been Christianized, so that even family worship is universal, and native missionaries now go thence to the whole group. All this has been the result of God's blessing upon the missionary zeal and devotion of the child who, fifty years ago, hung between life and death, and has now, when his work was done, fallen asleep in Jesus. Upon his tombstone it is inscribed that when John Geddie came to Aneiteum there was not a single Christian, and that when he died there was not a single heathen.

SUPERSTITION AND CRUELTY.

NOTWITHSTANDING all the fine maxims of their classics, the prevalence of education, and their philosophical pretensions, superstitions which set common sense at naught, and cruelties the most shocking, exist among the Chinese. The following from a recent work on China, entitled "The Cross and the Dragon," illustrates this: "A man in a fit of insanity killed his mother. He imagined he saw a mad dog rush into the house, and, snatching up a hatchet, struck it dead. It was his mother. He was arrested; all his property was confiscated, and his family reduced to beggary. After his trial he was executed by the slicing process, that is, by twelve strokes of the knife, the last taking off the head. Not only was his own immediate family involved in the disaster, but the teacher who first instructed him was so keenly affected by the blight it brought

upon his name that he committed suicide by taking opium, the theory being that he must have given an evil bent to the young mind entrusted to his care. When the man was tried the first question put to him by the magistrate was, 'What injury did I ever inflict on you in a former life, that you should bring this disgrace on me now?' he too being involved, and the law holding him so far responsible for the crime committed within his jurisdiction, that he was degraded from office and sent to a lower post in another district."

A MERCY IN LIFE.

THE first female missionary who died in China was the late Bishop Boone's first wife. In her last sickness, she begged her husband to say to her friends that though her missionary course was short, she never had regretted nor did she then regret coming out as a missionary. "No," she added, "if there is a mercy in life for which I feel thankful, it is that He has condescended to use me as a missionary to the heathen."

Mrs. Boone's spirit was shared by her husband, the first Bishop who died in China. Bishop Stevens, in his sermon preached in memory of him, said: "Bishop Boone's love of his missionary work was intense. From the time he gave himself to Christ for service in heathen lands to his death, he never faltered in his zeal and perseverance, never tired of the work; but with an ever growing consciousness of the importance of it he gloried in spending and being spent in the holy service."

SELF-SUPPORTING MISSIONS.

THE *Monthly Bulletin* for December, 1886, of the Bishop Payne Divinity and Industrial School (for colored students) published at Petersburg, Va., says: "While efforts are being made on the part of our white congregations to contribute to the support of our colored missions, it is needful that the missionaries and congregations in those missions shall do all they possibly can for the work. If they themselves do not do their best for self-support, it will be very much in vain that others try to help them. There is truth in the old maxim that 'God helps those that help themselves.' We shall be glad to chronicle any efforts at self-support that are being made by the missions of this diocese."

THE CARLISLE INDIAN SCHOOL.

To one visiting the school for the first time, the intelligence of these Indian children, and the evidences of their progress in reading, geography, arithmetic, grammar and writing, are simply amazing. It is universally admitted by teachers and visitors that their average capabilities of culture are quite equal to those of white children.

It is the object of the Carlisle school to combine industrial education with school-room instruction; for the first advance toward civilization is self-support. For this purpose there is a blacksmith-shop, a wagon manufactory, a carpentry-shop, a harness-shop, a tin-shop, a shoe-shop, a bakery, a printing-office and a tailor-shop, where numbers of boys serve thorough apprenticeships under competent instruction. There is a farm of 157 acres, and all boys not under instruction at trades work periodically under the direction of a farmer. The girls have a sewing department, where they do all the mending for the establishment, and manufacture most of their own clothing and the boys' underwear. The laundry is also in charge of a number of strong, tidy and industrious Indian girls.

The boys who desire to learn trades are generally allowed to choose what suits them best at the start, after which they are seldom changed. Thus they work with a will, and the products turned out from the various workshops are of the very best quality. The boys have a brass band, and the musical ability developed is something astonishing. They also print a neat eight-page monthly, entitled *Eagle Keatah Toh* ("Big Morning Star").—*Sunday Magazine*.

WHAT NEEDS VINDICATING.

THE heathen will never "be judged for not accepting a Saviour of whom they have never heard," and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; but the *Christian Church will be judged for not proclaiming a Saviour to the heathen*, and that is the fact which it most concerns the Church to ponder. It is not God's compassion toward them that needs vindicating, but our own.—*The Foreign Missionary*.

MAKE life a ministry of love, and it will always be worth living.

A GREAT TRIAL TO MISSIONARIES.

ST. PETER says that Lot while dwelling in Sodom was vexed with the filthy conversation of its wicked people. Missionaries among the heathen assure us that if the conversation he was compelled to listen to was anything like that which greets their ears, he certainly deserved profoundest commiseration. The Rev. B. C. Henry, of Canton, in his work on China says: "The conversation of the poorer classes especially is something too vile and horrible to think of. It seems perfectly inconceivable that people, however degraded, could bring their lips to repeat such language as falls incessantly from their tongues. To hear boys use in play, or mothers in speaking to their daughters, or parents teaching the lisping child to repeat words, the like of which I could scarcely believe a human being could be found base enough to utter, and that too without any apparent thought that they were saying anything out of the way, revealed a depth of pollution that was appalling; and to be compelled to hear such language day after day was one of the greatest trials of my life in China."

FRAGMENTS.

— There are 130,000 Indians in Canada.

— There are seven millions of Germans in this country and Canada.

— Last year, \$240,755 were contributed in the mission fields to the Church Missionary Society.

— The English Presbyterians have begun a mission in Morocco, a dark and long neglected field.

— At the beginning of this century there were only 150 Protestant pastors in France, now there are 800.

— The hoarded wealth of professing Christians in the United States is said to amount to \$8,000,000,000.

— The Japanese Government has directed that the English language shall be taught in every school in Japan.

— Dr. Henry Martin, of Cincinnati, has subscribed \$25,000 toward a proposed college in the Presbyterian mission at Canton, China.

— From a catalogue recently published it would appear that there are between

eighty and ninety Protestant missionary magazines, of which about thirty are issued in this country.

— There were 40,000 deaths from cholera last year in Japan. Native Christians entered the cholera hospitals as volunteer nurses.

— The *Churchman* says: "Four hundred converted Jews are clergymen in the Church of England, three of whom have risen to the rank of Bishop."

— Mr. H. E. Perkins, an English government official of twenty-five years' service, has resigned his lucrative position to become an unsalaried lay missionary of the Church Missionary Society.

— The Gospel according to St. Mark, in raised Chinese characters, has been published for the use of the blind in China. This is the 250th language in which portions of the Bible have been printed for the blind.

— There are about 1,000 Japanese in the United States, mostly in California. The Methodists have a mission for them in San Francisco, and there are seventy converts. These contributed last year an average of fifteen dollars each.

— At a recent medical students' missionary conference in New York city, seventeen men, fifteen of them medical students, signed a paper headed by the words: "I am willing and desirous, God permitting, to be a foreign missionary."

— The English Society for the Propagation of the Gospel purposes to observe on August 12th, the one-hundredth anniversary of the consecration of Bishop Inglis, the first Bishop of Nova Scotia and the first English Bishop in foreign parts.

— The Bishop of South Carolina has received a very touching letter of sympathy from the missionary to the Chippewa Indians at White Earth, Minnesota, with contributions to the earthquake fund from one Indian and eight white churches.

— The Church Missionary Society's "simultaneous meetings" in London are to be held in the second week in February. The Archbishop of Canterbury, and the Bishops of London, St. Albans, Rochester and Bedford have written expressing their sympathy with the movement.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held in Room 21 Bible House, New York, on Thursday, February 24th, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

PARLOR MEETINGS.

A DIOCESAN secretary writes:

"Interest in the Auxiliary and its work is steadily increasing here. This week I have attended two parlor meetings, Christ Church branch Monday afternoon, and that of Grace Church, Tuesday; this afternoon I meet the ladies of Holy Innocents' at the rectory. These parlor meetings are proving quite successful. Business is first attended to, then a paper is read, and conversation follows on the topic of the paper. Sometimes we have music or a recitation, and nearly always a reading from THE SPIRIT OF MISSIONS.

"I generally prime myself with facts, bristle with them like the famous Mr. Gradgrind, and interject them to fill up spaces or start the ball of conversation anew.

"The Christ Church secretary said she would send you our programme. This is the only parish where one has been made out for the year and printed.

"Monday the thermometer was twelve degrees below zero early in the morning, and only reached four above at two o'clock, the hour for our meeting, and ten ladies came. We think that doing well."

THE ENVELOPE PLAN.

A PARISH secretary writes from Maryland:

"Our rector wishes me to write and ask you if the 'envelope plan' of making collections has ever been tried in the Auxiliary. In case you have not known of this plan, and to save time, I will tell you about it. Envelopes about two by four inches in size are distributed to contributors, either once a month or quarterly, by the collectors. On these are printed the name of the society and the date, and the name of the contributor is written on them. Each one is asked to put into the envelope not less than two cents weekly, and bring it to church and drop it into a box conveniently placed for that purpose. The treasurer opens that box after service. She is provided with a list of collectors and a list of the contributors for whom each collector is responsible. If any are delinquent, she notifies the collector responsible, who must go herself and get the envelopes.

"The advantages claimed for this plan are these: First, the missionary

work is always kept in the minds of the contributors, who have to prepare their envelopes for each Sunday.

"Second, very few would refuse to give two cents a week, and many would give more, of course.

"Third, it is a thoroughly systematic plan, and easily carried out; and

"Fourth, the box, conspicuously placed and marked, may be the means of tempting strangers and others to cast in their pennies, and thus swell the sum. It does increase the work of the treasurer, but fortunately *our* treasurer is willing enough to labor for the cause."

GEORGIA.

WORK AMONG COLORED PEOPLE AT BRUNSWICK.

THE work here was begun by two ladies some three or four years ago. Two girls formed the Sunday-school, and one family of four members the congregation of the future. With these two girls these ladies labored earnestly and faithfully, Sunday after Sunday, and during the week kept them as much as possible under their influence by engaging them as personal attendants. These girls were confirmed last year and are regular communicants.

The other family, with these girls, attended St. Mark's Church, and were attended to spiritually by the rector. They proved very satisfactory. The father, an elderly man, was in every respect a most respectable, exemplary Christian and a thorough Churchman. The two daughters, married women, and the husband of one, all communicants, formed the nucleus of the present parish. Their children, all baptized, were added to the Sunday-school, as soon as they could toddle, and formed a little band of six all together.

One by one, a few adults came along from other parts of the state. As their numbers increased, so did their desire to have a church of their own. Through the exertions of the two ladies, and the kindness of the Rev. A. G. P. Dodge, a lot was secured, 90x180, and a school-house built capable of accommodating about one hundred and ten. This is not yet paid for, a debt of about \$900 being on the property. The salary of the Priest in charge, \$800, is secured up to \$500, partly by money from the North, partly from the people, who will raise, we hope, about \$100 a year, Mr. Dodge getting the remainder somehow. There is no house for the clergyman, who has to pay a heavy rent himself. There is plenty of room

on the lot for a house, but as the money with which to build it must be borrowed, he would still have to pay rent to meet the interest.

In this school the services of the Church are carried on regularly and have been for nearly a year. Hence we have now seventeen communicants on the roll, of whom I shall have to dismiss two to New York, and two more elsewhere, but I present two (D. V.) on Sunday next for Confirmation. During the year we have lost two by death, both married men, the two already mentioned, and two by removal, both young men. Of the two who died, one was the pillar of the Church, whose example kept his own family steady in their attendance at church and at the altar; whose constant work for the Church was a labor of love, who was looked up to by both whites and blacks in the community as one who could be thoroughly trusted in every respect. I attended him on his deathbed, and was greatly edified by his childlike faith and his sincere piety. He was a real loss to the infant church which staggered under the blow.

In our chapel, dedicated to St. Athanasius, we have weekly celebrations of Holy Communion, and two services—I hope to add a third—every Sunday, with Sunday-school. Every Thursday evening we have a mission service, and shortened Morning Prayer daily, except on Saturday. We should have likewise Saints' Day celebrations and services, except for the fact that we have day and night-school going on regularly.

These schools, we trust, will build up the Church. We have now fifty at the day-school, and some ten or twelve adults, male and female, at night. The teacher served in a similar capacity for two years at the Hampton Institute, just before coming

here. She is invaluable and indefatigable in her exertions, and most disinterested.

Of the children we can only reckon ten as belonging to the Church, most of the rest are Baptists and Methodists. As a condition of entrance, however, they must attend Sunday-school and Morning Service on Sunday, and in time be baptized, or leave; they must be at daily Morning Prayer and must take the religious instruction given by myself on Thursdays. Against this they kicked vigorously at first, several left because I would not relax the rule; but of these several have come back and suppliantly begged to be readmitted. We let four back, but not the rest, as we were not sure of their good faith and their morality.

We have no such restrictions for the night-schools; still, religion enters into the teaching, especially by way of hymn singing. To this night-school come three Methodist preachers, of whom only one can read a verse in the Bible without stumbling, and he is not sure-footed. One can absolutely neither read nor write, and does not seem to be able to pick up either accomplishment. Yet they hold forth with great acceptance every Sunday and often during the week.

Two of them come to the Bible-class on Sunday mornings, and then go and retail, with embellishments, doubtless, the lesson of the day. I do not interfere. The good seed is being sown unconsciously by such methods. Any way, the race prejudices are being broken down and progress is being made, if only in a negative way. It is already an accepted fact, that not even in the white school do the children get a better education than in ours. This is bringing us pupils, and soon, probably by the end of the week, we shall not be able to take any more scholars.

We have monthly entertainments, at which the children sing and recite pieces and we read and sing to them. These were weekly until they tired of them and stayed away the cold or damp nights. So we said they should be given up; but at the earnest request of a few, we compromised on a monthly evening, to be fortnightly if they will attend regularly.

You will thus see that we are not idle. I am preparing a class of two for Confirmation, and several boys and girls for Holy Baptism, and am diligently visiting around

among the parents of the children. The work is very arduous, very uphill, and full of discouragements, yet there is a movement forward among the colored people in this place. They are longing for education, and that is not afforded them in their public school. We are endeavoring to meet this want, and so far as we can, are doing it successfully. But we shall need more accommodation if we are to get right ahead. This we could secure if we could build a church, or even part of a church. This would throw the present chancel of the school chapel into the main building and give us room for twenty more children, perhaps even for thirty. It would also give us a building which could be used for religious purposes only. As we are, the school entertainments, Christmas-tree, night-school, meetings, etc., all go on in the same building, so that the reverence for the sanctuary is at a very low point, even while service is going on. Then again, owing to the space taken up by the school-desks, we lose quite a third of our very limited accommodations and kneeling is an impossibility.

We also stand very much in need of hymn-books, Bibles—we have only two in the place—and Prayer Books. About fifteen Prayer Books and hymnals and sixty Bibles would meet our present requirements. We also want very much juvenile books for the school library and a supply of such books as Little's "Why am I a Churchman," the Living Church Tracts, and *The Young Christian Soldier* and other illustrated papers, sacred and secular. Boots and shoes, not necessarily new, will be most acceptable, as our children are nearly barefooted, and the roads are very damp—icy occasionally, though in the sunny South. Like all colored people, they are very susceptible to cold and very liable to pulmonary complaints. So far as clothing goes, through your kindness our people have been amply supplied. We do not wish to make bread and butter Christians of them, or even to incur the suspicion of such a thing.

I am thankful that such an interest is being taken in the colored work here and elsewhere. The time for its manifestation is long since come. We are late in the field, for when we might have gathered the negroes in by the hundreds and thousands, we did not even move our finger. Thus we lost even those whom we seemed to have.

Many of them who had been communicants of the Church lapsed and were eagerly taken up by the black preachers. Thank

God, it is not yet too late, but we must be content to work on in hope, not impatient to see the reward of our labors.

SOUTH DAKOTA.

CHRISTMAS FESTIVITIES AT YANKTON AGENCY.

MRS. JOHNSTONE writes from St. Paul's School:

"Friday was spent in getting things in readiness for the tree that night. I put the last parcel on after the lamps were lighted. I had knives and mouth organs for twenty-four, knives also for the large boys, with a pocket memorandum book and pencil for four and an inkstand for each of the others, which gave two gifts to each boy; to which they had added a bag of candy and nuts, also a very pretty Christmas card.

"When all were gathered in the school-room (I had invited the parents of the children), the children sang a carol, which Mrs. Cook had very kindly taught them, then the tapers were lighted; I had a number of ornaments which made the tree light up very prettily. The Bishop made some remarks, so appropriate and well adapted, leaving such an impression on the minds of the boys, that they remember almost every word he said; another carol was sung, then five large boys gave several of the prophecies and the fulfilments, first in English and then in Dakota; the whole school then recited a portion of the second chapter of St. Luke's Gospel beginning with the eighth verse and concluding with the fourteenth, after which the carol "We Gather round the Christmas Tree," was sung and the gifts were distributed. I then had all, guests and children, repair to the dining-room, where I had hot coffee, some plain cake, doughnuts and apples served, to which they all did ample justice. The night was cold, with snow on the ground, and many of these Indians had walked quite a distance. They do not tarry long after eating—as soon as the table was cleared they were off like so many birds. They seem all to go at once, and wearing moccasins, they disappear so quietly, in a very few minutes all were gone; but the boys made noise enough with the twenty-four mouth organs, to which the Bishop had added four small trombones. Fancy the bedlam we were in for a day or two! Fortunately for us the musical

instruments were not very durable, and were soon not only out of tune but out of pipes.

"The Indians of the church clubbed together to get up a dinner on Christmas Day. Their houses are small, and I gave them the room under Harrison Hall to serve it in, and the laundry to do their cooking in, and the school-room to wait in between tables. They must have fed between one and two hundred. Like so many children, they were baking and cooking all day. At four P.M., when I supposed they must be almost through, they came to know if I would let them have a nutmeg and cake dish. A young girl had just come who had learned how to bake cake in one of the schools, and she was going to bake one at that late hour.

"They had dishes, tables, chairs, and cooking utensils from the school, and when I asked them if that was all they wished, they looked round and saw a small bell. "Can't we have this to bring the people in to the meal? It sounds very nice." They were eating and cooking until eight o'clock. Evidently they had a nice time, and went to their homes perfectly satisfied."

The Rev. J. W. Cook writes also from Yankton Agency:

"We had plenty of Christmas things, and mostly good, useful things, for all three of my stations, and all seemed to be greatly pleased. The speeches delivered here by four of our best men had the right ring, and expressed their thankfulness to their white fellow Church-people for their kindness and interest. They showed that they had reached the true idea that these were not things by which they were to be enriched, but the expression of the love and interest of others in them because they belong to Christ, although they have never seen their faces, and do not expect a return—self-denial and interest for others for Christ's sake, and a desire to throw some little gleam of sunshine into their lives at this joyous festival season. I complimented the men on their growth of heart and understanding. The speeches were beyond any we have had before."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1886, to January 1st, 1887.

ALABAMA—\$49.72

<i>Birmingham</i> —Advent	24 00
<i>Demopolis</i> —Trinity Church	5 42
<i>Florence</i> —Trinity Church, Domestic, of which Mrs. E. Nealley, \$3.95	8 95
<i>Greensboro'</i> —St. Paul's	10 00
<i>Mobile</i> —Church of the Good Shepherd	1 35

ALBANY—\$435.72

<i>Albany</i> —All Saints' Cathedral, Domestic, \$84.87; Foreign, \$10; Wo. Aux., for Scholarship, St. Mary's Hall, Shanghai, \$40	134 87
St. Paul's, "A Member," for "Pauline Beck Hewson" Scholarship, Cape Mount School, \$25; "Paul Beck" Scholarship, Hoffman Institute, \$75	100 00
St. Peter's, Sp. for Bishop Brewer	146 68
<i>Ballston Spa</i> —Christ Church, Colored	14 75
<i>Boiton</i> —St. Sacrament, Domestic	2 15
<i>Catskill</i> —St. Luke's, through Wo. Aux., of which for travelling expenses of Secretary, \$5	10 00
<i>Cohoes</i> —St. John's, through Wo. Aux., for travelling expenses of Secretary	5 00
<i>Schaghticoke</i> —Trinity Church, Domestic	2 22
<i>Schroon Lake</i> —St. Andrew's, Domestic	1 55
<i>Warrensburgh</i> —Holy Cross, Domestic	5 25
<i>West Troy</i> —Trinity Church, Domestic	13 25

ARKANSAS—\$64.00

<i>Little Rock</i> —Christ Church, for Bishop Elliott's work	60 00
<i>Pine Bluff</i> —Trinity Church, Domestic	4 00

CALIFORNIA—\$5.00

<i>San Quentin</i> —"H.," "Thank Offering," Domestic	5 00
--	------

CENTRAL NEW YORK—\$579.88

<i>Cortland</i> —Grace, Domestic	5 50
<i>Oriskany</i> —St. Peter's, Domestic	1 00
<i>Onego</i> —St. Paul's	10 30
<i>Seneca Falls</i> —Trinity Church, Domestic	107 30
<i>Sherburne</i> —Christ Church, Sp. for Scholarship, Salt Lake City	6 00
<i>Utica</i> —Grace, Domestic	444 24
<i>Whitesboro'</i> —St. John's, Domestic	5 54

CENTRAL PENNSYLVANIA—\$540.37

<i>Bethlehem</i> —Trinity Church	126 79
<i>Prackville</i> —Christ Church, Domestic	58
<i>Lancaster</i> —Miss H. K. Benjamin, for Africa, \$2; Indian, \$1; Colored, \$1	4 00
<i>Lebanon</i> —St. Luke's, for China	117 02
<i>Marietta</i> —St. John's, Domestic, \$2; Foreign, \$1.87	3 87
<i>Mauch Chunk</i> —St. Mark's S. S., for "Rev. Leighton Coleman" Scholarship, Duane Hall	40 00
<i>Mechanicsburg</i> —St. Luke's, Domestic	7 00
<i>Phillipsburg</i> —St. Paul's, Domestic, \$18.60; Foreign, \$1; Mrs. Julia L. Hale's Missionary Box, Foreign, \$37.32; S. S., Foreign, \$12.99	69 91
<i>Reading</i> —Mrs. E. W. Howe, for "Bishop Howe" Scholarship, Bridgman Memorial School, \$40; "E. W. H." Scholarship, St. Paul's School, South Dakota, \$60	100 00

<i>St. Clair</i> —Holy Apostles', Domestic	1 88
<i>Towanda</i> —Christ Church, Domestic	11 58
<i>Wilkes Barre</i> —St. Clement's, for "St. Clement's" Scholarship, High School, California	20 00
<i>York</i> —St. John's, Domestic	37 79

CHICAGO—\$274.68

<i>Chicago</i> —Grace, Domestic, \$64.61; Foreign, \$64.61; through Wo. Aux., \$25	154 22
Church of Our Saviour, Domestic	16 32
St. James', through Wo. Aux., Sp. for Rev. R. G. Hinsdale, Miss.	10 00
Trinity Church, through Wo. Aux., Sp. for Bishop Brewer	50 00
<i>Dixon</i> —St. Luke's	3 64
<i>Englewood</i> —St. Bartholomew's, Domestic	18 00
<i>Riverside</i> —St. Paul's, Colored, \$1; Sp. for Rev. F. A. Graves, \$6	7 00
<i>Savanna</i> —St. Paul's	2 50
<i>Wheaton</i> —Trinity Church	13 00

CONNECTICUT—\$1,337.13

<i>Bridgeport</i> —St. Paul's, "White Cross Guild," Sp. for Bishop Walker's Indians, \$5; S. S., Mrs. Bradley's class, for work in Utah, \$2	7 00
"A Friend"	3 00
<i>Brookfield</i> —St. Paul's, Domestic	30 00
<i>Fairfield</i> —Archdeaconry, through Wo. Aux., for travelling expenses of Secretary	1 85
<i>Fair Haven</i> —St. James', Domestic	40 96
<i>Hartford</i> —Christ Church, "A Member"	1 00
St. John's, through Wo. Aux., Sp. for Domestic Lending Library	2 50
Trinity Church, of which Sp. for Bishop Dunlop, \$20; Sp. for Bishop Brewer, \$20; Sp. for Bishop Paddock, \$20; Sp. for Bishop Garrett, \$20; Sp. for Utah and Nevada, \$20	170 10
Trinity College Chapel, Domestic	25 00
<i>Meriden</i> —St. Andrew's, Domestic	78 40
<i>Middletown</i> —Christ Church, "A Friend of Missions," Sp. for Bishop Elliott, \$100; Sp. for Bishop Dunlop, \$100	200 00
<i>New Haven</i> —St. Paul's	46 32
St. Thomas' S. S., Colored	7 51
<i>New London</i> —St. James', of which Sp. for Bishop Morris, \$8	33 00
<i>Norwalk</i> —St. Paul's, through Wo. Aux., for Miss Spencer's salary, \$5; support of a Missionary in South Dakota, \$5; "O." Sp. for Bishop Morris, \$10; "H. L. S." Sp. for Bishop Morris, \$5	25 00
<i>Norwich</i> —Christ Church, Sp. for Bishop Morris	13 09
<i>South Norwalk</i> —Trinity Church, Domestic	3 00
<i>Stamford</i> —St. John's, Domestic, \$174.93; Indian, \$142.92; Sp. for Bishop Garrett's School, \$100	417 85
<i>Stratford</i> —Christ Church, Foreign	25 50
<i>Waterbury</i> —St. John's, Sp. for Bishop Brewer, of which for Hospital Building Fund, \$60	110 00
<i>Watertown</i> —Christ Church, Colored, \$4; Sp. for "Mary Meeks" Scholarship, Salt Lake City, \$40	44 00
<i>West Hartford</i> —St. James', Domestic	22 05

DELAWARE—\$100.36

<i>Christiana Hundred</i> —Christ Church, 5 cent Collection, Foreign, \$29.10; Missionary Box 8,774, Foreign, \$6.50.	35 60
<i>Dover</i> —Christ Church, Domestic.	25 60
<i>Middletown</i> —St. Anne's, Domestic, of which S. S., \$3.69.	19 79
<i>Wilmington</i> —St. John's, Colored, of which S. S., \$2.78.	19 37

EAST CAROLINA—\$13.43

<i>Aurora</i> —Mission.	4 50
<i>Beaufort Co.</i> —Trinity Church.	3 50
<i>Bunyon</i> —Zion.	1 68
<i>Durham's Creek</i> —St. John's.	1 00
<i>Greenville</i> —St. Paul's.	2 50
<i>Vanceboro</i> —St. Paul's.	25

EASTON—\$36.67

<i>Cecil Co.</i> —St. Stephen's, Domestic, \$5; Foreign, \$5.	10 00
<i>Kent Co.</i> —Emmanuel Church.	13 75
<i>Worcester Co.</i> —St. Paul's, Domestic.	12 92

FLORIDA—\$16.65

<i>Key West</i> —St. John's.	3 00
<i>Maitland</i> —St. Mary's, Domestic.	2 00
<i>Maitland</i> —Church of the Good Shepherd, Domestic, \$5.82; Foreign, \$5.83.	11 65

FOND DU LAC—\$79.03

<i>Marquette</i> —Trinity Church, Domestic.	1 50
<i>Oshkosh</i> —Trinity Church.	55 90
<i>Stevens' Point</i> —Intercession, Domestic.	16 15
<i>Waupaca</i> —St. Mark's.	2 85
<i>Waupun</i> —Ruth E. Dean.	63
<i>Wausau</i> —Rev. Thos. Greene.	2 00

GEORGIA—\$60.78

<i>Atlanta</i> —St. Philip's, Domestic.	21 85
<i>Brunswick</i> —St. Mark's, Domestic.	12 00
<i>Frederica</i> —Christ Church, Domestic.	3 15
<i>Macon</i> —Christ Church, Domestic.	23 78

INDIANA—\$33.09

<i>Cannelton</i> —St. Luke's.	2 00
<i>Frankfort</i> —St. Luke's, Domestic, \$1.69; Foreign, 76cts.	2 45
<i>Indianapolis</i> —St. Paul's, for China.	17 79
<i>Mishawaka</i> —St. Paul's.	5 00
<i>Richmond</i> —St. Paul's.	5 85

IOWA—\$76.59

<i>Anamosa</i> —Rev. J. I. Corbyn, Domestic.	1 00
<i>Mrs. M. P. Corbyn</i> , Domestic.	1 00
<i>Burlington</i> —Christ Church, for Japan, \$5; Sp. for Bishop Whipple's Indian Missions, \$2.	7 00
<i>Cedar Falls</i> —St. Luke's, Domestic, Mrs. A. H. Markham, \$1; the late Mrs. Lloyd, \$1.	2 00
<i>Chariton</i> —St. Andrew's, Domestic.	1 32
<i>Council Bluffs</i> —St. Paul's, Domestic.	10 00
<i>Davenport</i> —Cathedral, Domestic.	6 92
<i>Des Moines</i> —Church of the Good Shepherd, Domestic.	3 50
<i>Emmetsburg</i> —Trinity Church, Domestic.	1 67
<i>Independence</i> —St. James', Domestic.	10 52
<i>Lyons</i> —Grace, Domestic.	2 96
<i>Mason City</i> —St. John's.	1 30
<i>Ottumwa</i> —St. Mary's, Domestic, \$8.40; S. S., \$12.	20 40
<i>Waverly</i> —St. Andrew's, Domestic.	7 00

KANSAS—\$25.74

<i>Coffeyville</i> —St. Paul's.	6 05
<i>Iola</i> —St. Timothy's, Domestic.	3 50
<i>Newton</i> —St. Matthew's.	3 53
<i>Wakefield</i> —St. John's, Domestic.	2 50
<i>St. George's Chapel</i> , Domestic.	2 50
<i>Williamsburg</i> —St. Barnabas', Domestic, of which S. S., \$4.64.	7 66

KENTUCKY—\$19.00

<i>Louisville</i> —Advent.	19 00
----------------------------	-------

LONG ISLAND—\$257.50

<i>Brooklyn</i> —St. James', through Wo. Aux.	2 25
<i>St. Mary's</i> , Domestic.	41 16
<i>(E.D.)</i> —Calvary, Domestic.	24 75
<i>College Point</i> —St. Paul's, for "Muhlen-	

<i>berg</i> " Scholarship, Hope School, South Dakota.	20 00
<i>Huntington</i> —St. John's.	8 33
<i>Jamaica</i> —Grace.	40 94
<i>Maspeth</i> —St. Saviour's, Domestic.	63 50
<i>Newton</i> —St. James', through Wo. Aux., of which Sp. for Fanny C. Paddock Hospital, \$2; S. S., Sp. for support of a baby in St. Mary's Orphanage, Shanghai, \$30.	42 00
<i>Roslyn</i> —Trinity Church.	4 57
<i>Miscellaneous</i> —Branch Wo. Aux., for St. Mary's Hall, Shanghai.	10 00

LOUISIANA—\$19.20

<i>Houma</i> —St. Matthew's, Domestic.	8 80
<i>Williamsport</i> —St. Stephen's, Domestic.	10 40

MAINE—\$17.37

<i>Augusta</i> —St. Mark's, Domestic, \$5.23; Foreign, \$5.23.	10 46
<i>Brunswick</i> —St. Paul's, Domestic, of which S. S., \$1.91.	3 91
<i>Limestone</i> —Advent, Domestic.	1 50
<i>Fort Fairfield</i> —St. Paul's, Domestic.	1 50

MARYLAND—\$3,652.42

<i>Anne Arundel Co.</i> —Mrs. S. Ridout, Sp. for endowment of "Rev. Samuel Ridout Memorial" Scholarship (Medical), St. John's College, Shanghai.	2,000 00
<i>St. James'</i> , Domestic.	32 08
<i>St. Mark's</i> , Domestic.	1 92
<i>Baltimore</i> —Christ Church, Sp. for Washington Territory, \$50; Sp. for North Dakota, \$50; Sp. for Oregon, \$50; Sp. for South Dakota, \$50; Sp. for Western Texas, \$50; Sp. for Montana, \$50.	300 00
<i>Emmanuel Church</i> , through Wo. Aux., Domestic, \$223; Foreign, \$140; Indian, \$34.50; "A. M. Randolph" Scholarship, St. Paul's School, South Dakota, \$60; Miss Ives' salary, \$100.	557 50
<i>Grace</i> , "E. M. A.", for "E. S. Hall Memorial" Scholarship, St. Paul's School, South Dakota.	60 00
<i>Holy Evangelist's Chapel</i> , Domestic.	4 38
<i>Mt. Calvary</i> , Domestic, \$30; Colored, \$5; Foreign, \$17; China, \$7.94; Sp. for Divinity School, at disposal of Bishop Boone, \$50; Sp. for Rev. J. A. Deal, \$10; Sp. for Rev. E. A. Johnson, \$10; Sp. for Rev. R. Vilatte, \$20.	149 94
<i>Church of Our Saviour</i> , Domestic.	3 13
<i>St. Luke's S. S.</i>	6 35
<i>St. Paul's</i> , Domestic, \$60; Foreign, \$10; Indian, \$30.	100 00
<i>Girls' Indian Aid Association</i> , through Wo. Aux., for Rev. J. C. Taylor's salary.	30 00
<i>Baltimore Co. (Towson)</i> —Trinity Church.	59 32
<i>Carroll Co.</i> —Ascension, Domestic.	9 97
<i>D. C. (Washington)</i> —Ascension, for China.	44 54
<i>Incarnation</i> , Domestic, \$5; S. S., \$10.	15 00
<i>(Georgetown)</i> —St. John's, Domestic.	101 95
<i>Harford Co.</i> —Holy Trinity Church.	5 00
<i>Howard and Anne Arundel Co's</i> —Trinity Church, Domestic, \$5 25; Foreign, \$5.80; Sp. for Bishop Williams, Japan, \$5.	39 05
<i>Prince George Co.</i> —St. Matthew's Parish, of which Colored, \$5.	30 10
<i>Brightseat Mission S. S.</i> , Domestic, \$2.50; Africa, \$2.50.	5 00
<i>Prince George and Anne Arundel Co's. (Laurel)</i> —St. Philip's.	7 84
<i>Prince George and Charles Co's.</i> —St. John's, Domestic.	5 20
<i>(Acacekeek)</i> —Mrs. S. E. Towles.	4 00
<i>Washington Co.</i> —St. John's, Domestic, \$36.20; Colored, \$5.	41 20
<i>(Hancock)</i> —St. Thomas', Domestic, \$9.47; Foreign, \$9.48; "Mite Gleaners," for "Clarens" Scholarship, St. Margaret's School, Tokio, \$20.	38 95

MASSACHUSETTS—\$5,063.01

<i>Arlington</i> —St. John's, through Wo. Aux., for Sister Eliza's salary.	8 07
<i>Ashfield</i> —St. John's, Domestic.	13 08
<i>Boston (Dorchester)</i> —All Saints', "A Member," through Wo. Aux., for "All Saints'" Scholarship, Cape Mount.	17 50

ACKNOWLEDGMENTS.

(Highlands)—St. John's, Domestic.....	22 00	\$20	50 00
(Charlestown)—St. John's, Domestic.....	35 84	Wabasha—Grace.....	7 10
(Jamaica Plain)—St. John's, Domestic.....	60 82	MISSISSIPPI—\$26.40	
St. John the Evangelist, through Wo. Aux., Sp. for Tokio Hospital.....	14 00	Oxford—St. Peter's, of which Domestic,\$3.35	11 35
(South)—St. Matthew's, through Wo. Aux., Sp. for Missionary in Montana.....	5 00	Vicksburg—Holy Trinity Church, Domestic.	15 05
St. Paul's, "A Member," thro' Wo. Aux., for St. Margaret's School, Tokio, \$5; St. Agnes' School, Osaka, \$5; Sp. for Mrs. Brierley, for a specific use, \$5.....	15 00	MISSOURI—\$347.67	
Miss Ida M. Mason, Domestic.....	1,000 00	Kansas City—Grace, Domestic.....	89 00
Cambridge—Christ Church, Domestic.....	25 00	"Anonymous".....	10 00
St. James's, Domestic, \$32.47; thro' Wo. Aux., Sp. for Insurance dues of Rev. T. S. Tyng, \$12.50; "A Member," for "St. James'" Scholarship, St. Agnes' School, Osaka, \$40.....	84 97	St. Charles—Trinity Church, Domestic.....	2 50
St. John's, for work in Washington Territory, \$73.80; through Wo. Aux., Sp. for Insurance dues of Rev. T. S. Tyng, \$12.50.....	86 30	St. Louis—Christ Church, Domestic.....	95 37
Fitchburg—Christ Church, through Wo. Aux., for Sister Eliza's salary.....	5 00	Holy Communion, Domestic.....	40 00
Greenfield—St. James', Domestic, \$15.65; Foreign, \$4.83.....	20 48	Mt. Calvary, Foreign.....	5 87
Groton—Groton Mission and School.....	188 53	Mite Box 26,914.....	5 00
Holyoke—St. Paul's, Domestic, \$17.71; Foreign, \$21.79.....	39 50	Miscellaneous—Branch Wo. Aux., Sp. for Bishop Garrett's Schools, \$20; Sp. for Bishop Elliott's Schools, \$20; Sp. for Bishop Brewer's Hospital, \$20; Sp. for St. Mark's School, Salt Lake City, \$20; Sp. for Bishop Dunlop, \$20.....	100 00
Longwood—Church of Our Saviour, Domestic, \$96.25; Foreign, \$129.25; through Wo. Aux., Sp. for Training School, California, \$1.....	226 50	NEBRASKA—\$4.50	
New Bedford—Grace, through Wo. Aux., Sp. for Missionary in Montana.....	15 00	Crete—Trinity Church.....	2 00
Newburyport—St. Paul's, for "Bishop Bass" Scholarship, Hope School, South Dakota.....	60 00	Schuyler—Holy Trinity Church, Domestic..	2 50
Pittsfield—St. Stephen's, "A Friend," Domestic, \$20; "A Member," \$50; through Wo. Aux., for Sister Eliza's salary, \$10.....	80 00	NEW HAMPSHIRE—\$69.59	
Quincy—Christ Church, through Wo. Aux., Domestic.....	10 80	Concord—St. Paul's, Domestic, \$13.90; Foreign, \$11.65.....	25 55
Southborough—St. Mark's, through Wo. Aux., for Bishop Garrett's work.....	11 30	Littleton—All Saints', Foreign.....	5 04
Swansea—Christ Church, Domestic.....	3 32	Manchester—Grace, Foreign.....	22 61
Waltham—Christ Church, Domestic.....	15 00	Salmon Falls—Christ Church, Domestic....	3 39
Miscellaneous—"A Friend," Domestic.....	3,000 00	Wolfboro' Junction—St. John the Baptist..	10 00
MICHIGAN—\$1,142.12		Woodsville—St. Luke's, Domestic.....	3 00
Ann Arbor—St. Andrew's, thro' Wo. Aux., for Miss Riddick's salary, \$5; Mrs. Jennings' salary, \$5.....	10 00	NEW JERSEY—\$606.27	
Detroit—Grace.....	47 63	Atlantic City—Ascension.....	1 60
Mariner's, through Wo. Aux., for Miss Riddick's salary.....	1 25	Beverly—St. Stephen's.....	21 25
St. James', Domestic.....	14 60	Elizabeth—Christ Church, Domestic.....	20 00
St. John's, Domestic, \$551.68; Sp. for Bishop Worthington, \$256; through Wo. Aux., for Miss Riddick's salary, \$50; Mrs. Jennings' salary, \$25; Sp. for Scholarship, Reno, Nev., \$25.....	907 68	Trinity Church S. S., for "Amelia Hamilton McAllister" Scholarship, Emma Jones School.....	10 00
St. Paul's, Mrs. Atchison, through Wo. Aux., for Miss Riddick's salary.....	2 00	Fair Haven—Holy Communion, Domestic..	10 00
St. Stephen's, through Wo. Aux., for Mrs. Jennings' salary.....	2 50	Fairview—Trinity Church, Domestic.....	9 50
"Mrs. A. M. F.".....	20 00	Little Silver—St. John's, Domestic, \$7; Colored, \$7.....	14 00
Mrs. Roat, through Wo. Aux., for Miss Riddick's salary.....	1 00	Merchantville—Grace, Foreign.....	3 00
Henrietta—Christ Church S. S., Domestic.....	4 15	Mt. Holly—Trinity Church S. S., for "Risdon" Scholarship, Cape Mount School.....	25 00
Jackson—St. Paul's, Domestic, \$87.07; thro' Wo. Aux., for Miss Riddick's salary, \$15; Mrs. Jennings' salary, \$15.....	117 07	Moorestown—Trinity Church, Domestic, \$10; Foreign, \$10.....	20 00
Pontiac—Mrs. Gray, through Wo. Aux., for Miss Riddick's salary.....	3 00	New Brunswick—Christ Church, Domestic..	58 00
Trenton—St. Thomas', Domestic.....	1 24	St. John the Evangelist, Domestic.....	93 49
Miscellaneous—Branch Wo. Aux., Sp. for Mrs. Jennings, for repairs on chapel.....	10 00	Princeton—Trinity Church, Domestic, \$92.78; Foreign, \$55.60; "E. B. S.," Domestic, \$25; Foreign, \$25.....	198 38
MINNESOTA—\$181.53		Riverside—Memorial Chapel.....	2 00
Duluth—St. Paul's.....	15 72	Riverton—Christ Church, Domestic.....	10 00
Faribault—Shattuck School Chapel, Domestic.....	37 71	Rumson—St. George's.....	5 00
St. Mary's School, through Wo. Aux., for Miss Burgwin's salary.....	50 00	Salem—St. John's.....	95 46
Minneapolis—St. Paul's, for work in New Mexico.....	15 00	Spotswood—St. Peter's, Domestic.....	7 09
St. Charles—Trinity Church.....	6 00	Trenton—Trinity Church, Domestic.....	2 50
St. Paul—Christ Church S. S., Domestic, \$30; Sp. for Scholarship, Ogden, Utah,		NEW YORK—\$4,272.64	
		Brewster—St. Andrew's, Domestic.....	7 61
		Cornwall—St. John's, Domestic.....	7 86
		Irrington—St. Barnabas', through Wo. Aux., Sp. for Bishop Williams' Girls' School, Japan.....	15 00
		Middletown—"Ida," for Bishop Paddock's work.....	20 00
		Mount Vernon—Trinity Church, "A Member," 50cts.; S. S., \$10.....	10 50
		Newburgh—St. George's.....	36 80
		St. George's Chapel.....	2 40
		New Brighton—Christ Church, Domestic..	122 82
		New York—Ascension, through Niobrara League, Indian.....	5 00
		Calvary, Mrs. W. Barton's Mite Chest, Domestic, \$13.64; through Wo. Aux., Sp. for Domestic Contingent Fund, \$5.....	18 64
		Calvary Chapel.....	21 53
		Christ Church, through Wo. Aux., for "Edith Wilmerding" Scholarship, St. Agnes' School, Osaka, \$40; through Niobrara League, Sp. for Bishop Hare, for saw mill, \$25.....	65 00
		Christian Institute S. S., Colored, \$25; Foreign, \$25.....	50 00
		Grace, through Wo. Aux., Sp. for Bishop	

Williams' new school, Japan.....	300 00	Bible Class.....	5 00
Grace Chapel, Indian Missions, South Dakota, \$27.92; Mrs. Sarah McMunn, Foreign, \$2.50.....	30 42	Cleveland—St. John's.....	9 15
Holy Innocents'.....	1 00	Trinity Church, Domestic, \$174.47; S. S., Sp. for Scholarship, Salt Lake, \$40.....	214 47
Church of the Holy Spirit, through Niobrara League, for "Gilfillan" Scholarship, St. Mary's School.....	30 00	Gambier—Church of the Holy Spirit, Domestic, \$119; Day of Intercession, Domestic, \$25; Foreign, \$25; two Missionary Boxes, Foreign, \$7.87.....	176 87
Holy Trinity Church, Mrs. A. Cameron, Domestic, \$25; through Wo. Aux., for "Lydia Mary Fay" Scholarship, Jane Bohlen Memorial School, \$50.....	75 00	Massillon—St. Timothy's, Domestic, \$15.87; Foreign, \$15.88.....	31 75
Church of the Redeemer, through Wo. Aux., Domestic.....	25 22	Mt. Vernon—St. Paul's, Domestic.....	13 00
St. Andrew's S. S., Sp. for for "Draper" Scholarship, Utah.....	45 35	Painesville—St. James', Domestic.....	29 02
St. Ann's, Domestic, \$2; Foreign, \$2.....	4 00	PENNSYLVANIA—\$613.85	
St. Bartholomew's Missionary Guild, through Wo. Aux., for "Emma W. Cook" Scholarship, St. Mary's Hall, Shanghai, \$40; Miss J. C. Smith, for "Bishop Clarkson Memorial" Scholarship, Cape Mount, \$12.50.....	52 50	Clifton Heights—St. Stephen's, Domestic.....	11 00
St. Clement's.....	10 30	Jenkintown—Church of Our Saviour.....	29 16
St. George's, through Niobrara League, for "Theodore Crane Andrews" Scholarship, Hope School, South Dakota.....	60 00	Lower Merion—Church of the Redeemer, Mite Chest 2,580, Domestic.....	50 00
St. Luke's Hospital Chapel.....	64 00	Philadelphia—Covenant, through Wo. Aux., Sp. for Mrs. Brent's female assistant.....	5 00
St. Michael's S. S., Sp. for Bishop Galleher St. Stephen's, Domestic.....	10 00	Grace, through Wo. Aux., Sp. for Mrs. Brent's female assistant.....	20 00
St. Thomas', Domestic, \$1,730.26; through Wo. Aux., Sp. for Rev. B. G. White, \$10.17, 40 26	300 00	(Mt. Airy)—Grace S. S., for "S. C. Hill" Scholarship, Cape Mount.....	25 00
Mrs. Auchmuty, Domestic.....	250 00	(West)—St. Andrew's, Domestic.....	47 59
Mr. J. J. Astor, through Niobrara League, for Bishop Hare.....	200 00	St. John the Evangelist, Domestic.....	8 34
Mr. E. Ferguson, Domestic.....	100 00	(Frankford)—St. Mark's, Domestic, \$37.13; through Wo. Aux., Sp. for Colored School under Rev. E. A. Osborne, Charlotte, N. C., \$25.....	62 13
Mr. C. Vanderbilt, Sp. for Miss Skellie's salary.....	100 00	(Chestnut Hill)—St. Paul's, Indian.....	27 00
Mr. R. Fulton Cutting, Sp. for Miss Skellie's salary.....	50 00	St. Stephen's, for Bishop Morris' work.....	100 28
Miss Alice Keteltas, Domestic, \$10; Foreign, \$10.....	20 00	(Manayunk)—St. Stephen's S. S.....	25 00
The Misses McCrackan, Domestic.....	10 00	(West)—Church of The Saviour, Domestic, \$9.05; Sp. for Bishop Dunlop, \$25; Rev. Dr. Goodwin, Foreign, \$25; support of Presbyterian in Mexico, \$20; S. S., Foreign, \$9.50.....	88 55
"E. W. B.," through Wo. Aux., Domestic.....	5 00	(Southwark)—Trinity Church S. S., for Japan.....	15 57
"F. H. E.," Sp. for Bishop Walker's Indians.....	2 00	"Tuesday Missionary Bible Class," Sp. for Bishop Elliott (additional).....	55 00
Miss E. D. Taylor, through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	Phoenixville—St. Peter's, Foreign.....	6 25
Nyack—Grace.....	53 75	Radnor—St. David's, through Wo. Aux., Colored, \$11.50; S. S., Indian, \$6.25.....	17 75
Patterson—Christ Church, Domestic.....	5 19	Westchester—Holy Trinity Church S. S., for Africa.....	20 23
Rye—Christ Church, through Wo. Aux., for "Ann Maria Jay" Scholarship, St. Agnes' School, Osaka, \$40; Sp. for Bishop Williams' Girls' School, Japan, \$75.75.....	115 75	PITTSBURGH—\$460.25	
Brevort Farm, through Niobrara League, for "Brevort" Scholarship, St. Paul's School, South Dakota.....	30 00	Allegheny—Christ Church, Domestic, \$30.51; Sp. for Bishop Paddock, \$45.....	75 51
Saugerties—Trinity Church, Domestic.....	50 24	Mercer—"S. W. P.," Domestic.....	3 00
Sing Sing—St. Paul's, Domestic.....	40 00	Monongahela City—St. Paul's.....	10 00
Miscellaneous—Domestic Committee Branch Wo. Aux., Sp. for Rev. B. G. White's work.....	38 50	New Haven—Trinity Church, Domestic.....	6 25
NORTH CAROLINA—\$115.85		Pittsburgh—Calvary, Domestic, \$203.80; Sp. for Miss Skellie's salary, \$25.....	228 80
Asheville—Trinity Church, Domestic, of which "Mrs. J. G. M., \$2.50.....	23 69	Church of the Good Shepherd.....	20 14
Edgecombe Co.—St. Mary's, Domestic.....	3 11	St. Andrew's, Foreign, \$5; through Wo. Aux., Mrs. F. R. Brunot, Indian, \$50; "Cietta Williams" and "George Mackenzie" Scholarships, Cape Mount, \$50.....	105 00
Franklin—St. John's, Domestic.....	1 00	Washington—Trinity Church, Domestic.....	11 55
Lincolnton—"Mrs. C.".....	3 00	QUINCY—\$6.05	
Marion—Mission, Domestic.....	1 00	Limestone—Christ Church, Domestic.....	6 05
Pittsboro'—St. James'.....	6 20	RHODE ISLAND—\$738.27	
Tarboro—Calvary, Domestic.....	67 75	Lonsdale—Christ Church, Domestic.....	41 00
Waynesville—Grace, Domestic.....	10 00	Providence—All Saints' Memorial, Domestic, \$31.42; Indian, \$9.46; Colored, \$6.52; Foreign, \$27.96; support of Presbyterian, Mexico, \$6.72; S. S., for "Bishop Henshaw" Scholarship, St. John's College, \$44.05.....	126 13
NORTHERN NEW JERSEY—\$257.57		St. Stephen's, Domestic, \$220.22; Foreign, \$280.92.....	571 14
Bergen Point—Mrs. H. C. Bledsoe, through Wo. Aux., Domestic, \$2.50; Foreign, \$2.50.....	5 00	SOUTH CAROLINA—\$91.52	
Belleville—Christ Church, Domestic.....	8 07	Anderson—Grace, Domestic, \$4.00; Foreign, \$3.....	7 60
Montclair—"A Friend of Missions".....	25 00	Charleston—St. Paul's, Domestic.....	32 00
Newark—St. Barnabas', Colored.....	10 00	Grace, through Wo. Aux.....	15 00
Trinity Church, of which Mrs. Ward, \$2.....	48 00	Edgefield—Trinity Church, Domestic.....	3 00
Orange—Grace S. S., for "Bishop Hobart" Scholarship, St. John's School, South Dakota.....	30 00	Greenville—Christ Church, Domestic.....	18 65
Summit—Calvary, of which S. S. (including for Foreign, \$25.75), \$51.50.....	131 60	Pedee—Prince Frederick Parish, Domestic.....	2 95
OHIO—\$479.26		Prince Frederick Parish—St. Cyprian's Chapel.....	18
Cuyahoga Falls—St. John's, Young Men's		Ridge Springs—Grace, Domestic.....	3 05
		Trenton—Church of Our Saviour, Domestic.....	4 05
		Union—Church of the Nativity, Domestic.....	1 95
		Winnabow—St. John's, Domestic.....	3 09

SOUTHERN OHIO—\$610.19

<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., Domestic, \$36.32; Foreign, \$36.31; Utah and Nevada, \$1.03.....	73 66
<i>(Clifton)</i> —Calvary.....	150 00
Christ Church, through Wo. Aux., for "Rev. J. W. McCarthy" Scholarship.....	
Cape Mount, \$25; Sp. for "Rev. I. N. Stanger" Scholarship, Utah, \$20.....	45 00
<i>(College Hill)</i> —Grace, Domestic.....	14 83
St. Paul's, Domestic, \$56.88; through Wo. Aux., Domestic, \$9.61; Foreign, \$9.61.....	76 10
<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., Domestic, \$3.52; Foreign, \$3.52.....	7 04
<i>Delaware</i> —St. Peter's, through Wo. Aux., Indian.....	27 40
<i>Hillsboro</i> —St. Mary's.....	4 35
<i>Fronton</i> —Christ Church, through Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00
<i>Lancaster</i> —St. John's, Mrs. Reese, through Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
<i>London</i> —Trinity Church, Domestic.....	2 65
<i>Middletown</i> —Ascension.....	9 50
<i>Montauk</i> —St. Thomas', Foreign.....	3 50
<i>Worthington</i> —St. John's, Domestic, \$4.15; Colored, \$3.79; through Wo. Aux., Domestic, \$1; Foreign, \$1.....	9 94
<i>Miscellaneous</i> —Branch Wo. Aux., Meeting in Christ Church, Cincinnati, Sp. for Bishop Brewer, \$43.05; Sp. for Bishop Dunlop, \$43.05; Sp. for Bishop Elliott, \$43.06; Sp. for Bishop Walker, \$43.06....	172 22

SPRINGFIELD—\$30.00

<i>Bunker Hill</i> —Rev. P. McKim.....	2 00
<i>East St. Louis</i> —St. Mary's.....	1 00
<i>Havana</i> —St. Barnabas.....	2 00
<i>Waverly</i> —Mrs. S. G. M. Allis.....	25 00

TENNESSEE—\$66.10

<i>Columbia</i> —Mrs. Geo. Beckwith, Sp. for Bishop Dunlop.....	2 00
<i>Fayetteville</i> —St. Mary Magdalen.....	2 60
<i>Franklin</i> —St. Paul's, Domestic.....	5 50
<i>Memphis</i> —Calvary, Foreign.....	50 00
<i>Spring Hill</i> —Grace, Domestic.....	6 00

VERMONT—\$25.00

<i>Bethel</i> —Christ Church, Foreign, \$20; Sp. for Jaffa, \$5.....	25 00
--	-------

VIRGINIA—\$293.09

<i>Albemarle Co. (Charlottesville)</i> —Christ Church, Foreign, \$30; Domestic, \$15.....	45 00
<i>Alexandria Co.</i> —St. Paul's Woman's Missionary Association, of which for "Mary Randolph" Scholarship, St. Agnes' School, Osaka, \$20.24; Sp. for Jaffa, \$6.....	77 02
<i>Chesterfield Co.</i> —Meade Memorial Church, Domestic.....	5 94
<i>Clark Co.</i> —Christ Church, Domestic, \$7.88; Foreign, \$11.37.....	19 25
Grace, Domestic.....	5 38
<i>Fairfax Co.</i> —Pohick Church.....	3 17
Olivet Church.....	3 18
Miss Virginia Mason, Sp. for Rev. H. D. Page.....	63 00
<i>Hanover Co.</i> —Immanuel Church S. S., Indian.....	2 15
<i>Henrico Co.</i> —Monumental Church, Missionary Aid Society, Sp. for Jaffa.....	25 00
<i>Norfolk Co.</i> —St. Paul's.....	26 00
<i>Richmond Co.</i> —St. John's, Foreign.....	6 00
<i>Rockingham Co.</i> —Emmanuel Church, for Japan.....	12 00

WESTERN MICHIGAN—\$36.20

<i>Battle Creek</i> —St. Thomas' S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	
<i>Benton Harbor</i> —Holy Trinity Church, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Coldwater</i> —St. Mark's, Domestic, of which S. S., \$5.....	15 00
<i>Hastings</i> —Emmanuel Church.....	9 00
<i>Kalamazoo</i> —St. Luke's, Domestic, \$3; Indian, \$2; Colored, \$2.....	7 00

WESTERN NEW YORK—\$161.72

<i>Buffalo</i> —St. Paul's, Indian.....	75 00
<i>Canandaigua</i> —St. John's S. S.....	3 34
<i>Canaseraga</i> —Trinity Church, Domestic.....	2 78
<i>Geneva</i> —St. Philip's S. S., Colored.....	3 76
<i>Middleport</i> —Trinity Church, Domestic.....	4 17
<i>Phelps</i> —St. John's S. S., through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai.....	2 67
<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Carter's expenses, \$20; Sp. for Miss Skellie's salary, \$50.....	70 00

WEST VIRGINIA—\$56.81

<i>Charleston</i> —St. John's, Domestic.....	12 00
<i>Clarksburg</i> —Christ Church.....	20 00
<i>Grafton</i> —Church of the Good Shepherd.....	3 14
<i>Hurricane</i> —Dr. Geo. L. Nye, Domestic.....	5 00
<i>Shepherdstown</i> —Trinity Church, Foreign.....	16 67

WISCONSIN—\$18.26

<i>Janesville</i> —Trinity Church, Domestic.....	11 26
<i>Western Union</i> —Mission, Domestic.....	2 00
<i>Miscellaneous</i> —"L. H. K.," Domestic, \$2.50; Foreign, \$2.50.....	5 00

OREGON—\$43.85

<i>Pendleton</i> —Church of the Redeemer, Domestic.....	8 35
<i>Portland</i> —St. Matthew's, Domestic.....	1 00
St. Stephen's.....	34 50

NORTH DAKOTA—\$1.10

<i>Grand Forks</i> —Missionary Box 8,806, Foreign.....	1 10
--	------

COLORADO—\$23.90

<i>Colorado Springs</i> —Grace.....	6 00
<i>Denver</i> —All Saints', Domestic.....	3 45
St. Mark's, Domestic.....	4 00
Rev. A. B. Hunter.....	2 50
<i>Littleton</i> —St. Paul's, Domestic.....	2 00
<i>Pueblo</i> —Holy Trinity Church.....	5 20
<i>Sequachee</i> —St. James', Domestic.....	75

NEVADA—\$16.20

<i>Eureka</i> —St. James', Foreign.....	16 20
---	-------

NORTHERN TEXAS—\$13.00

<i>Comanche</i> —Mr. and Mrs. Sartwelle, Domestic.....	10 00
<i>Wichita Falls</i> —Church of the Good Shepherd, Domestic.....	3 00

WESTERN TEXAS—\$22.00

<i>Luling</i> —Annunciation, Domestic.....	10 00
<i>Seguin</i> —St. Andrew's, Domestic.....	7 00
<i>Miscellaneous</i> —Wo. Aux., for Foreign Society Fund.....	5 00

NEW MEXICO AND ARIZONA—\$10.00

<i>Albuquerque</i> —St. John's.....	10 00
-------------------------------------	-------

MONTANA—\$6.60

<i>Dillon</i> —St. James'.....	6 60
--------------------------------	------

WYOMING—\$13.40

<i>Cheyenne</i> —St. Mark's, Domestic.....	10 40
<i>Shoshone Agency</i> —Mission.....	3 00

MISCELLANEOUS—\$2,785.06

"Anonymous".....	2,700 00
"E.," Domestic, \$15; Foreign, \$25; Colored, \$10.....	50 00
Sunbeam Branch of the Children's Ministering League, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai.....	10 06
St. Mark's Friendly League, Sp. for Scholarship, Salt Lake City.....	10 00
"H. S. B.," Domestic, \$5; Foreign, \$5.....	10 00
"Oriental," Domestic.....	5 00

Receipts for the month.....	26,408 16
Amount previously acknowledged.....	40,350 15

Total Receipts since September 1st, 1886.....\$66,753 31

Bishop Williams, of Japan, under date of December 1st, desires to acknowledge the receipt of fifty Mexican dollars from "Hope," Washington, D.C., a "special" for his Jurisdiction.